John Owen D.D.

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Exercitations

Concerning the
Name, Original, Nature, Use
and Continuance of a DAY
OF

Sacred Rest.

Wherein
The Original of the SABBATH from the Foundation of the World, the Morality of the Fourth Commandment, with the Change of the Seventh Day are enquired into.

Together with an Assertion of the Divine Institution of the LORD'S DAY, and Practical Directions for its due Observation.

By *John Owen*, D D.

Διὰ δυσκλείας καὶ εὐκλείας. 2 Cor. 6. 8.

John 5. 39.
Search the Scriptures.

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TO THE READER.

Christian Reader,

THERE are Two great Concerns of that *Religion*, whose Name thou beareſt; the *Profeſsion* of its Truth, and the *Practice* or Exerciſe of its Power. And theſe are mutually

aſsiſtant unto each other. Without the Profeſſion of Faith in its *Truth*, no man can expreſs its Power in *Obedience*. And without Obedience, Profeſſion is little worth. Whatever therefore doth contribute *Help* and Aſſiſtance unto us in either of theſe according to the mind of God, is highly to be prized and valued. Eſpecially it is ſo in ſuch a ſeaſon; wherein the *Former* of them is greatly queſtioned, and the *Later* greatly neglected, if not deſpiſed. But if there be any thing which doth equally confirm and ſtrengthen them *both*, it is certainly of great Neceſſity in and unto *Religion*; and will be ſo eſteemed by them who place their principal concerns in theſe things. Now ſuch

ſuch is the Solenm Obſervation of a Sacred *Weekly Day of Reſt* unto God. For amongſt all the outward Means of conveying to the *preſent Generation*, that Religion which was at firſt taught and delivered unto men by Jeſus Chriſt and his Apoſtles, there hath been none more effectual, than the *Catholick* uninterrupted *Obſervation* of ſuch a Day for the Celebration of the Religious Worſhip appointed in the Goſpel. And many material parts of it, were unqueſtionably preſerved by the ſucceſſively continued Agreement of Chriſtians in this Practice. So far then the Profeſſion of our Chriſtian Religion in the World at this Day, doth depend upon it. How much it tends to the Exerciſe and Ex-

preſſion of the *Power* of Religion cannot but be evident unto all, unleſs they be ſuch as *hate* it, who are not a few. With others it will quickly appear unto a ſober and unprejudicated Conſideration. For no ſmall part hereof doth conſiſt in the conſtant *payment* of that *Homage* of Spiritual Worſhip, which we owe unto God in Jeſus Chriſt. And the Duties deſigned thereunto, are the *Means* which he hath appointed for the Communication of Grace and Spiritual Strength unto the due performance of the Remainders of our Obedience. In theſe things conſiſt the Services of this Day, and the End of its Obſervation is their due performance unto the Glory of God, and the Advantage

vantage of our own ſouls. Whereas therefore Chriſtian Religion may be conſidered two wayes: Firſt, As it is Publickly and Solemnly profeſſed in the World, whereon the Glory of God, and the Honor of Jeſus Chriſt do greatly depend: And Secondly, As it prevails and rules in the Minds and Lives of *Private* Men, neither of them can be maintained without a due Obſervance of a *Stated Day of Sacred Reſt.* Take this away, Neglect and *Confuſion* will quickly caſt out all Regard unto Solemn Worſhip. Neither did it ever thrive or flouriſh in the World from the *Foundation* of it, nor will do ſo unto its *End*, without a due Religious Attendance unto ſuch a Day. Any man may

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easily foresee the Disorder and Prophaneſs which would enſue upon the taking away of that, whereby our Solemn *Aſſemblies* are guided and preſerved. Wherefore by Gods own Appointment it had its *Beginning*, and will have its *End* with his Publick Worſhip in this World. And take this off from the *Baſis* whereon God hath fixed it, and all *Humane Subſtitutions* of any thing in the like kind to the ſame purpoſes, will quickly diſcover their own Vanity. Nor without advantage which it affords as it is the Sacred *Repoſitary* of all ſanctifying Ordinances will Religion long prevail in the Minds and Lives of private Men. For it would be juſt with God to leave them to their own

own Weakneſſe and Decayes, which are ſufficient to ruine them, who deſpiſe the Aſſiſtance which he hath provided for them, and which he tenders unto them. Thus alſo we have known it to have fallen out with many in our Dayes, whoſe Apoſtaſies from God have hence taken their Riſe and Occaſion. This being the caſe of a *Weekly Sacred Day of Reſt* unto the Lord, it muſt needs be our Duty to enquire and diſcern aright, both what Warrant we have for the Religious *Obſervance* of *ſuch a Day*, as alſo *what Day* it is in the *Hebdomadal Revolution* that ought ſo to be obſerved. About theſe things there is an Enquiry made in the enſuing Diſcourſes; and ſome Determinations on that Enquiry.

Enquiry. My Design in them was to discover the Fundamental Principles of this Duty, and what Ground Conscience hath to stand upon in its Attendance thereunto. For what is from God in these things, is assuredly accepted with him. The *Discovery* hereof, I have endeavoured to make, and therewithall a safe Rule for Christians to walk by in this matter; so that for want thereof they may not *lose the Things which they have wrought.* What I have attained unto of Light and Truth herein, is submitted to the Judgement of Men Learned and Judicious. The *Censures* of Persons *heady, ignorant* and *proud; who speak evil of those things which they know not, and in what they naturally know corrupt themselves,*

selves, I neither fear nor value. If any Discourses seem somewhat dark or obscure unto *Ordinary Readers*, I desire they would consider, that the Foundations of the things discoursed of, lye deep, and no Expression will render them more familiar and obvious unto all Understandings, than their Nature will allow: Nor must we in any Case quit the *Strengths* of Truth, because the Minds of some, cannot easily possess themselves of them. However I hope nothing will occurr, but what an *Attentive Reader*, though otherwise but of an *Ordinary Capacity*, may receive and digest. And they to whom the Argument seems *hard*, may find those Directions which will make the Practice of the Duty insist-

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ed on; easie and beneficial. The especial Occasion of my present handling this Subject, is declared afterwards. I shall only add, that here is no Design of contending with *Any*, of opposing or contradicting any, of censuring or *reflecting* on those whose Thoughts and Judgements in these things differ from ours, begun or carried on. Even those by whom an *Holy Day of Rest* under the Gospel, and its Services are laughed to scorn, are by me left unto God, and themselves. My whole endeavour is to find out what is *agreeable unto Truth* about the Observance of such a *Day* unto the Lord, what is the Mind and Will of God concerning it, on what Foundation we may attend unto the Ser-

Services of it, as that God may be glorified in us, and by us, and the Intereſt of Religion in Purity, Holineſs, and Righteouſneſs be promoted amongſt Men.

Jan. 11.
1670.

J. O.

Exercitations

Exercitations

Concerning the Name, Original, Nature, Use and Continuance of a Day of Sacred Rest.

Exercitatio Prima.

HEBR. Chap. IV. Ver. IX.

Ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ.

(1) Trouble and Confusion from mens Inventions. (2) Instanced in Doctrines and Practices of a Sabbatical Rest. (3) Reason of their present Consideration. (4) Extent of the Controversies about such a Rest. (5) A particular Enumeration of them. (6) Special Instances of Particular Differences upon an Agreement in more general Principles. (7) Evil Consequences of these Controversies in Christian Practice. (8) Principles and Rules proposed for the right Investigation of the Truth in this matter. (9) Names of a

Sacred Day of Rest. יום השביעי. ἡ ἑβδόμη. ἡμέρα ἑβδόμη. Gen. 2. 3. Heb. 4. 4. (10) יום השבת. יום השבת. משבת. שבתון. Gen. 2. 3. Exodus 16. 23. Chap. 35. 2. Lam. 1. 7. Saturn *called* שבתי; *and* שבתאי *by the Jews, and why. The Word doubled.* שבת שבתון. *Reason of it.* (11) *Translation of this Word into the Greek and Latin Languages.* μία Σαββάτων. (12) *All Judaical Feasts called* Sabbata *by the Heathen.* Suetonius; Horace; Juvenal *cited to that purpose.* (13) ἡμέρα ἡλίου: *Sunday. Used by* Justine Martyr, Tertullian, Eusebius. *Blamed by* Austin, Hierom, *and* Philastrius. (14) *Use of the Names of the Dayes of the Week derived from the Heathen of old. Custom of* the Roman *Church.* (15) *First day of the Week. Lords Day. Lords Day Sabbath.*

The First Exercitation.

§. 1 SOLOMON tells us, that in his Disquisition after the Nature and State of things in the world, this alone he had found out; that is absolutely and unto his satisfaction; namely, *that God made man upright, but they have sought out many Inventions*, Eccles. 7. 29. And the Truth hereof, we also find by woful experience, not only in sundry particular *Instances*, but in the whole course of men in this world, and in all their con-

concerns with reſpect unto God and themſelves. There is not any thing wherein and whereabout, they have not *found out many Inventions*, to the Diſturbance and perverting of that ſtate of peace and quietneſs, wherein all things were made of God. Yea, with the fruits and effects of this perverſe *Apoſtaſie*, and Relinquiſhment of that univerſally *Harmonious* ſtate of things wherein we were created, not only is the whole world *as it lyes in evil*, filled, and as it were overwhelmed; but we have the *Reliques* of it to conflict withal, in that Reparation of our condition, which in this life by *Grace* we are made partakers of. In all our Wayes, Actions and Duties, ſome of theſe *Inventions* are ready to immix themſelves, unto our own diſturbance, and the perverting of the right wayes of God.

An evident Inſtance we have hereof in the buſineſs of a Day of *Sacred Reſt*, and the Worſhip of God therein required. God originally out of his Infinite Goodneſs, when ſuitably thereunto by his own Eternal Wiſdom and Power, he had made all things *Good*, gave unto men a day of *Reſt*, as to expreſs unto them, his own *Reſt*, Satisfaction, and Complacency in the Works of his Hands; ſo to be a day of Reſt and compoſure to themſelves, and a Means of their *Entrance* into, and Enjoyment of that Reſt with himſelf, here and for ever, which he had ordained for them. Hence it became unto them a Principle and Pledge, a Cauſe and Means of *Quietneſs and Reſt*, and that in and with God himſelf. So might it be ſtill unto the Sons of men, but that they are in all things continually §. 2

finding out new Inventions, or immixing themſelves in various Queſtions and Accounts; for ſo ſaith the Wiſe man; המה בקשו חשבנות רבים, *themſelves have ſought out many Computations.*

And hence it is, that whereas there are two generál concernments of ſuch a Day, the *Doctrine*, and the *Practice* of it, or the Duties to be performed unto God thereon, they are both of them ſolicited by ſuch *various Queſtions* through the many *Inventions* which men have found out, as have rendred this *Day of Reſt*, a matter of *endleſs ſtrife* diſquietment and contention. And whereas all Doctrines of Truth do tend unto practice, as their immediate uſe and End, the whole Scripture being ἀλήθεια ἡ κατ' εὐσέβειαν, *Tit.* 1. 1. the *Truth which is according unto Godlineſs*, the contentions which have been raiſed about the Doctrine of the Holy Day of Reſt, have greatly influenced the minds of men, and weakned them in that practice of *Godlineſs*, which all men confeſs to be neceſſary in the Obſervation of ſuch a Day of Reſt unto the Lord, if ſuch a Day of Reſt there be, on what foundation ſoever it is to be obſerved. For Chriſtians in general, under one notion or other, do agree, that a *Day of Reſt* ſhould be obſerved, in and for the Celebration of the Worſhip of God. But whereas many Controverſies have been raiſed about the grounds of this Obſervance, and the Nature of the Obligation thereunto, advantage hath been taken thereby to introduce a *great neglect* of the Duties themſelves, for whoſe ſakes the Day is to be obſerved, whilſt one queſtions the Reaſons and Grounds of another for its Obſervation, and finds his own by others deſpiſed. And this hath been

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no ſmall nor ineffectual means of promoting that general Prophaneneſs, and *Apoſtaſie* from ſtrict and holy walking before God, which at this day are every where ſo juſtly complained of.

It is far from my thoughts and hopes, that I ſhould be able to contribute much unto the compoſing of theſe *Differences* and Controverſies, as agitated amongſt men of all ſorts. The known pertinacy of inveterate Opinions, the many prejudices that the minds of moſt in this matter are already poſſeſſed withal, and the particular Engagements, that not a few are under, to defend the Pretenſions and *Perſwaſions* which they have publiſhed and contended for; will not allow any great Expectation of a change in the minds of many, from what I have to offer. Beſides, there are almoſt innumerable *eriſtical Diſcourſes* on this ſubject, in the hands of many, to whom perhaps the Report of our Endeavours will not arrive. But yet, theſe and the like conſiderations, of the Darkneſs, Prejudices and Intereſts of many, ought not to diſcourage any man from the diſcharge of that *Duty* which he owes to the Truths of God; nor cauſe him to cry with the Sluggard, *There is a Lyon in the Streets, I ſhall be ſlain in the Way.* Should they do ſo, no Truth ſhould ever more be taught, or contended for: for the Declaration of them all, is attended with the ſame Difficulties, and lyable to the ſame kind of Oppoſition. Wherefore an Enquiry into this matter, being unavoidably caſt upon me, from the Work wherein I am engaged, in the Expoſition of the Epiſtle to the *Hebrews*, I could not on any ſuch accounts wave the §. 3

purſuit of it. For this Diſcourſe, though upon the Deſires of many, now publiſhed by it ſelf, is but a Part of our remaining *Exercitations* on that Epiſtle. Nor am I without all hopes, but that what ſhall be declared and proved on this ſubject, may be bleſſed to an *Uſefulneſs* unto them, who would willingly learn, or be eſtabliſhed in the Truth. An Attempt alſo will be made herein, for the conviction of others, who have been ſeduced into Paths, inconſiſtent with the *Communion of Saints*, the Peace of the Churches of Chriſt, or Opinions hurtful to the Practice of Godlineſs; and left unto the Bleſſing of him, who when he hath ſupplyed *ſeed to the Sower*, doth himſelf alſo *give the encreaſe*. And theſe Conſiderations have prevailed with me to caſt my *Mite* into this Sanctuary, and to endeavour the right ſtating, and confirmation of that Doctrine, whereon ſo important a part of our Duty towards God doth depend, as is generally confeſſed, and will be found by Experience, that there doth on this concerning a Day of *Sacred Reſt*.

§. 4 The Controverſies about the *Sabbath*, (as we call it at preſent for Diſtinction ſake, and to determine a ſubject of our Diſcourſe) which have been publickly agitated, are *Univerſal* as unto all its concerns. Neither Name nor Thing is by all agreed on. For whereas moſt Chriſtians acknowledge, (we may ſay all, for thoſe by whom it is denyed, are of no weight, nor ſcarce of any number) that *a day* on one account or other in an *Hebdomadal Revolution* of Time, is to be ſet apart to the publick Worſhip of God, yet how that Day is to

to be *called*, is not agreed amongst them. Neither is it granted, that it hath any *Name* affixed unto it, by any such means, that should cause it justly to be preferred unto any other, that men should arbitrarily consent to call it by. The *Names* which have been, and amongst some are still in use for its Denotation and Distinction, are the *seventh Day*, the *Sabbath*, the *Lords Day*, the *first Day of the Week*, *Sunday*; So was the Day now commonly observed, called of Old by the *Græcians* and *Romans*, before the Introduction of Religion into its Observation. And this Name some still retain, as a thing indifferent; others suppose it were better left unto utter disuse.

§. 5 Those about the *Thing* it self are various, and respect all the concerns of the Day enquired after. Nothing that relates unto it, no part of its respect to the Worship of God, is admitted by all *uncontended* about. For it is debated amongst all sorts of persons; (1.) Whether *any part of Time* be naturally and morally to be separated and set apart to the solemn Worship of God; or which is the same, whether it be a natural and moral Duty to separate any part of time in any Revolution of it, unto Divine Service; I mean, so as it should be stated and fixed in a *periodical Revolution*; otherwise to say, that God is solemnly to be worshipped, and yet that *no time* is required thereunto, is an open contradiction. (2.) Whether such a Time supposed, be *absolutely and originally moral*, or made so by Positive Command suited unto General Principles and Intimations of Nature. And under this consideration also, a part of Time is called

Moral, *Metonymically* from the Duty of its Obſervance. (3) Whether on ſuppoſition of ſome part of Time ſo deſigned, the *Space or Quantity* of it, have its Determination or Limitation, *morally*, or meerly by Law Poſitive or Arbitrary. For the Obſervation of ſome part of Time, may be Moral, and the *quota pars* arbitrary. (4) Whether every Law Poſitive of the Old Teſtament, were abſolutely *Ceremonial*, or whether there may not be a Law *Moral Poſitive*, as given to, and obligatory of all mankind; though not abſolutely written in the Heart of man by Nature; that is, whether there be no *morality* in any Law, but what is a part of the Law of Creation. (5) Whether the *Inſtitution of the ſeventh Day Sabbath*, was from the Beginning of the World, and before the Fall of man, or whether it were firſt appointed, when the *Iſraelites* came into the Wilderneſs. This in itſelf is only a matter of Fact; yet ſuch, as whereon the Determination of the Point of Right, as to the Univerſal Obligation unto the Obſervation of ſuch a Day doth much depend; and therefore hath the *Inveſtigation* and true ſtating of it, been much laboured in and after, by Learned men. (6) Upon a ſuppoſition of the Inſtitution of the Sabbath from the Beginning, Whether the *Additions made*, and Obſervances annexed unto it, at the giving of the *Law on Mount Sinai*, with the Ends whereunto it was then deſigned, and the Uſes whereunto it was employed, gave unto the *ſeventh Day* a new State diſtinct from what it had before; although *naturally* the ſame day was continued as before. For if they did ſo, that *new State* of the Day, ſeems only to be taken away under the New Teſtament;

ſament; if not the *Day it ſelf* ſeemes to be aboliſhed; for that ſome change is made therein from what was fixed under the *Judaical Oeconomy*, cannot modeſtly be denyed. (7) Whether in the *fourth Commandment*, there be a Foundation of a Diſtinction between a *ſeventh Day in General*, or *one Day in ſeven*; and that *ſeventh Day*, which was the ſame *numerically* and preciſely from the Foundation of the World. For whereas an Obligation unto the ſtrict Obſervation of that Day preciſely is as we ſhall prove, plainly taken away in the Goſpel, if the Diſtinction intimated, be not allowed, there can be nothing remaining obligatory unto us in that command, whilſt it is ſuppoſed, that that Day is at all required therein. Hence (8) It is eſpecially enquired, whether a *ſeventh Day*, or one Day in ſeven, or in the Hebdomadal Cycle, be to be obſerved Holy unto the Lord, on the Account of the *fourth Commandment*. (9) Whether under the New Teſtament all *Religious Obſervation of Dayes* be ſo taken away, as that there is no Divine Obligation remaining for the Obſervance of any one Day at all; but that as all Dayes are alike in themſelves, ſo are they equally free to be diſpoſed of, and uſed by us, as Occaſion ſhall require. For if the Obſervation of *one Day in ſeven*, be not founded in the Law of Nature, expreſſed in the Original Poſitive Command concerning it; and if it be not ſeated Morally in the fourth Commandment, it is certain that the neceſſary Obſervance of it is now taken away. (10) On the other extream, whether the *ſeventh Day* from the Creation of the world, or the laſt Day of the Week, be to be obſerved *preciſely* under the New Teſtament

Teſtament by vertue of the Fourth Commandment and no other. The Aſſertion hereof ſuppoſeth that our Lord Jeſus Chriſt the *Lord of the Sabbath* hath neither changed, nor reformed any thing in or about the Religious Obſervation of an Holy Day of Reſt unto the Lord; whence it follows, that ſuch an Obſervation can be no *Part* or Act of *Evangelical Worſhip* properly ſo called, but only a Moral Duty of the Law. (11) Whether on the ſuppoſition of a Non-obligation in the Law unto the Obſervance of the *ſeventh Day preciſely*, and of a New Day to be obſerved Weekly under the New Teſtament, as the Sabbath of the Lord, on *what Ground* it is ſo to be obſerved. (12) Whether of the *Fourth Commandment* as unto one Day in ſeven, or only as unto ſome part or portion of Time, or whether without any reſpect unto that Command as purely *Ceremonial*. For granting, as moſt do, the neceſſity of the Obſervation of ſuch a Day, yet ſome ſay, that it hath no reſpect at all to the *Fourth Decalogical Precept*, which is totally and abſolutely aboliſhed with the reſidue of *Moſaical* Inſtitutions; others that there is yet remaining in it, an Obligation unto the *Sacred Separation* of ſome portion of our Time unto the ſolemn Service of God, but indetermined; and ſome that it yet preciſely requires the Sanctification of *one Day in ſeven*. (13) If a Day be ſo to be obſerved, it is enquired, *on what Ground*, or *by what Authority* there is an Alteration made from the Day obſerved under the Old Teſtament, unto that now in uſe; that is, from the *laſt* to the *firſt* Day of the Week; Whether was this Tranſlation of the ſolemn Worſhip of God, made by Chriſt and his Apoſtles, or by

by the *Primitive Church*. For the *same Day* might have been ſtill continued, though the Duty of its Obſervation, might have been fixed on a new Reaſon and Foundation. For although our Lord Jeſus Chriſt totally aboliſhed the *old ſolemn Worſhip* required by the Law of Commandments contained in Ordinances, and by his own Authority introduced a new Law of Worſhip according unto Inſtitutions of his own, yet might Obedience unto it in a ſolemn manner have been fixed unto the former Day. (14) If this were done by the *Authority of Chriſt* and his Apoſtles, or be ſuppoſed ſo to be, then it is enquired, Whether it were done by the expreſs *Inſtitution of a New Day*, or a directive Example ſufficient to deſign a particular Day, no Inſtitution of a new Day being needful. For if we ſhall ſuppoſe that there is no Obligation unto the Obſervance of *one Day in ſeven* indiſpenſibly abiding on us, from the Morality of the Fourth Command, we muſt have an *expreſs Inſtitution of a new Day*, or the Authority of it is not Divine; and on the ſuppoſition, that that is ſo, no ſuch Inſtitution is neceſſary; or can be properly made, as to the whole nature of it. (15) If this Alteration of the Day were introduced by the *Primitive Church*; then whether the continuance of the Obſervation of one Day in ſeven be *neceſſary* or no. For what was appointed thereby, ſeems to be no farther Obligatory unto the Churches of ſucceeding Ages, than their concernment lyes in the Occaſions and Reaſons of their Determinations. (16) If the *continuance of one Day* in ſeven for the ſolemn Worſhip of God be eſteemed neceſſary in the preſent State

State of the Church, then, Whether the continuance of that now in general Uſe, namely, the *Firſt Day of the Week* be neceſſary or no; or whether it may not be *lawfully changed* to ſome other Day. And ſundry other the like Enquiries are made about the *Original*, *Inſtitution*, *Nature*, *Uſe* and *Continuance* of a Day of Sacred Reſt unto the Lord.

§. 6 Moreover, amongſt thoſe who do grant, that it is neceſſary, and that indiſpenſibly ſo as to the preſent Church State, which is under an Obligation from whence ever it ariſe, neither to alter nor omit the Obſervation of a Day weekly for the publick Worſhip of God, wherein a Ceſſation from labour, and a joint Attendance unto the moſt ſolemn Duties of Religion are required of us; It is not agreed, whether the *Day it ſelf*, or the *ſeparation of it* to its proper Uſe and End, be any Part in it ſelf of Divine Worſhip, or be ſo meerly *relatively*, with reſpect unto the Duties to be performed therein. And as to thoſe Duties themſelves, they are not only *variouſly* repreſented, but great Contention hath been about them, and the manner of their Performances, as likewiſe concerning the *Cauſes* and *Occaſions* which may diſpenſe with our Attendance unto them. Indeed herein lyes ſecretly the μᾶλον ψεῦδος, and principal Cauſe of all the *ſtrife* that hath been and is in the World about this matter. Men may teach the *Doctrine* of a Sabbatical Reſt, on what Principles they pleaſe, deduce it from what Original they think good, if they plead not for an *exactneſs of Duty* in its Obſervance, if they bind not a *Religious carefull Attendance* on the Worſhip

Worſhip of God, in Publick and private, on the Conſciences of other men; if they require not a Watchfulneſs againſt all Diverſions and Avocations from the Duties of the Day, they may do it without much fear of Oppoſition. For all the concernments of *Doctrines* and Opinions which tend unto Practice are regulated thereby, and embraced or rejected, as the *Practice* pleaſeth or diſpleaſeth that they lead unto.

Laſtly, On a preciſe ſuppoſition that the Obſervation of ſuch a Day is neceſſary upon Divine Precept or Inſtitution, yet there is a Controverſie remaining, about fixing its *proper bounds* as to its Beginning and Ending. For ſome would have this Day of Reſt meaſured by the firſt Conſtitution and limitation of Time unto a Day from the Creation; namely, from the *Evening* of the Day preceding unto its own; as the *Evening and the Morning were ſaid to be* יום אחד *One Day*, *Gen.* 1. 5. Others admit only of that proportion of Time, which is ordinarily deſigned to our *labour on the ſix Dayes of the Week*; that is, from its own Morning to its own Evening, with the Interpoſition of ſuch Diverſions as our labour on other Dayes doth admit and require.

And thus is it come to paſs, that although God §. 7
made *man Upright*, and gave him the *Sabbath* or Day of Reſt, as a token of that Condition, and Pledge of a future Eternal Reſt with himſelf; yet through his *finding out many Inventions*, that *very Day* is become amongſt us, an Occaſion and Means of much Diſquietment and many Contentions. And, that which is the worſt Conſequent in things

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of this nature that belong unto Religion and the Worſhip of God, theſe Differences, and the *Way* of their Agitation, whilſt the ſeveral Parties litigant have ſought to weaken and invalidate their Adverſaries Principles, have apparently influenced the minds of all ſorts of men unto a *neglect* in the *Practice* of thoſe Duties, which they ſeverally acknowledge to be incumbent on them, upon thoſe Principles and Reaſons, for the Obſervation of ſuch a Day, which themſelves allow. For whilſt ſome have hotly diſputed, that there is now no *eſpecial Day of Reſt* to be obſerved to the Lord, by vertue of any Divine Precept or Inſtitution; and others have granted that if it be to be obſerved only by vertue of *Eccleſiaſtical* Conſtitution, men may have various pretences for Diſpenſations from the Duties of it, the whole *due Obſervation* of it is much loſt among Chriſtians.

Neither is it a ſmall evil amongſt us, that the Diſputes of ſome againſt the Divine Warranty of *one Day in ſeven* to be ſeparated unto Sacred Uſes, and the Pretence of others to an equal regard unto *all Dayes* from their Chriſtian Liberty, together with an open viſible neglect in the moſt of any conſcientious Care in the Obſervance of it, have caſt not a few unwary and unadviſed Perſons to take up with the *Judaical Sabbath*, both as to its Inſtitution and manner of its Obſervation. Now whereas the *ſolemn Worſhip of God*, is the Spring, Rule and Meaſure of all our Obedience unto him, it may juſtly be thought that the neglect thereof, ſo brought about as hath been declared, hath been a great, if not a principal Occaſion, of that ſad *Degeneracy* from the Power, Purity, and Glory

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of Chriſtian Religion; which all men may ſee, and many do complain of at this Day in the World. The Truth is, moſt of the *Different Apprehenſions* recounted, have been entertained and contended for, by Perſons *Learned and Godly*, all equally pretending to a Love unto Truth, and Care for the Preſervation and Promotion of Holineſs and Godlineſs amongſt men. And it were to be wiſhed that this were the only *Inſtance* whereby we might evince, that the beſt of men in this World *do know but in part*, and Propheſie but in part. But they are too many to be recounted, although moſt men act in themſelves and towards others, as if they were themſelves lyable to *no miſtakes*, and that it is an inexpiable crime in others, to be in any thing miſtaken. But as this ſhould make us *jealous* over our ſelves, and our own Apprehenſions in this matter, ſo ought the Conſideration of it to affect us with Tenderneſs and Forbearance towards thoſe who diſſent from us, and whom we therefore judge to err and be miſtaken.

But that which principally we are to learn from this Conſideration, is, with what care and Diligence we ought to inquire into the *certain Rule of Truth* in this matter. For whatever we do determine, we ſhall be ſure to find men *Learned and Godly* otherwiſe minded. And yet in our Determinations are the *Conſciences* of the Diſciples of Chriſt greatly concerned, which ought not by us to be *cauſeleſly burthened*, nor yet countenanced in the neglect of any Duty that God doth require. Slight and *Perfunctory Diſquiſitions* will be of little uſe in this matter; nor are men to think that their

Opinions

Opinions are firme and eſtabliſhed, when they have obtained a ſeeming countenance unto them from *two or three* doubtful Texts of Scripture. The Principles and Foundations of Truth in this matter lye *deep*, and require a diligent Inveſtigation. And this is the Deſign, wherein we are now engaged. Whether we ſhall contribute any thing to the Declaration or *Vindication* of the Truth, depends wholly on the Aſſiſtance which God is pleaſed to give or withhold. Our part it is, to uſe what *Diligence* we are able; neither ought we to avoid any thing more, than the aſſuming or aſcribing of any thing unto our ſelves. It is enough for us, if in any thing, or by any means God will uſe us, not as Lords *over the Faith of men, but as Helpers of their Joy.*

Now for the *Particular Controverſies* before mentioned, I ſhall not inſiſt upon them all, for that were endleſs; but ſhall reduce them unto thoſe general Heads, under which they may be comprehended, and by the right ſtating whereof they will be determined. Nor ſhall I enter into any *eſpecial conteſt*, unleſs it be occaſionally only, with any particular Perſons, who of old or of late have *eriſtically* handled this ſubject. Some of them have I confeſs given great provocations thereunto; eſpecially of the *Belgick Divines*, whoſe late Writings are full of Reflections on the *Learned Writers* of this Nation. Our only deſign is προτιμᾶν τὴν ἀλήθειαν. And herein I ſhall lay down the general regulating *Principles* of the Doctrine of the Scriptures in this matter; confirming them with ſuch Arguments, as occurr to my mind; and vindicating them from ſuch Exceptions, as they either

either ſeem liable unto, or have met withal: All with reſpect unto the Declaration given of the Doctrine and Practice of the *Sabbath* in the different Ages of the Church by our Apoſtle, *Chap.* 4. of the Epiſtle to the *Hebrews*.

The Principles that I ſhall proceed upon, or the *Rules* that I ſhall proceed by are, (1.) *Expreſs Teſtimonies* of Scripture, which are not wanting in this Cauſe. Where this Light doth not go before us, our beſt courſe is to ſit ſtill; and where the Word of God doth not ſpeak in the things of God, it is our Wiſdom to be ſilent. Nothing I confeſs is more nauſeous to me, than *Magiſterial Dictates* in Sacred things, without an evident deduction and Confirmation of Aſſertions from Scripture Teſtimonies. Some men write, as if they were *inſpired*; or dreamed that they had obtained to themſelves a *Pythagorean* Reverence. Their Writings are full of *ſtrong Authoritative Aſſertions* arguing the good Opinion they have of themſelves, which I wiſh did not include an equal contempt of others. But any thing may be eaſily affirmed, and as eaſily rejected. §. 8

(2.) The *Analogie of Faith* in the Interpretation, Expoſition, and Application of ſuch Teſtimonies as are pleadable in this Cauſe. *Hic labor, hoc opus*; Herein the Writers Diligence, and the Readers *Judgement*, are principally to be exerciſed. I have of late been much ſurpriſed with the Plea of ſome for the *Uſe of Reaſon* in Religion and Sacred things; not at all that ſuch a *Plea is inſiſted* on, but that it is by them built expreſly on a ſuppoſition that it is by others, whom they reflect

upon, denyed; whereas ſome probably intended in thoſe Reflections have pleaded for it againſt the Papiſts (to ſpeak within the bounds of ſobriety) with as much Reaſon, and no leſs effectually, than any amongſt themſelves. I cannot but ſuppoſe their miſtake to ariſe, from what they have heard, but not well conſidered, that ſome do teach about the *darkneſs of the mind of man* by Nature, with reſpect unto ſpiritual things, with his diſability by the utmoſt uſe of his rational faculties as *corrupted*, or unrenewed, *ſpiritually* and *ſavingly* to apprehend the things of God, without the eſpecial aſſiſtance of the Holy Ghoſt. Now as no Truth is more plainly or evidently confirmed in the Scripture than this; ſo to ſuppoſe, that thoſe by whom it is believed and aſſerted, do therefore deny the *uſe of Reaſon* in Religion, is a moſt fond imagination. No doubt but whatever we do, or have to do towards God, or in the things of God, we do it all as *rational creatures*, that is, in and by the uſe of our Reaſon. And not to make uſe of it in its utmoſt improvement in all that we have to do in Religion or the Worſhip of God, is to reject it, as to the principal End for which it is beſtowed upon us. In particular, in the purſuit of the *Rule* now laid down, is the utmoſt exerciſe of our Reaſon required of us. To underſtand aright the ſenſe and importance of the Words in *Scripture Teſtimonies*, the nature of the Propoſitions and Aſſertions contained in them, the lawful deduction of Inferences from them; to judge and determine aright, of what is propoſed, or deduced by juſt conſequence from direct Propoſitions, to *compare* what in one place ſeems to

be

be affirmed, with what in others ſeems to be aſſerted to the ſame purpoſe, or denyed; with other Inſtances innumerable of the exerciſe of our minds about the Interpretation of Scripture, are all of them *Acts* of our Reaſon; and as ſuch are managed by us. But I muſt not here farther divert unto the conſideration of theſe things. Only I fear, that ſome men *write* Books about them, becauſe they *read* none. This I know, that they miſerably miſtake what is in Controverſie; and ſet up to themſelves Men of Straw as their Adverſaries, and then caſt Stones at them.

(3.) The Dictates of General and *incorrupted Reaſon*, ſuitable unto and explained by Scripture Light, is another Principle that we ſhall in our progreſs have a due regard unto. For whereas it is confeſſed, that the ſeparation of *ſome portion* of Time to the Worſhip of God, is a part of the Law of our Creation, the *Light of Nature* doth and muſt ſtill on that ſuppoſition continue to give Teſtimony unto our Duty therein. And although this Light is exceedingly weakned and impaired by ſin in the things of the greateſt importance, and as to many things truly belonging unto it in our original Conſtitution, ſo overwhelmed with Prejudices, and contrary uſages, that of it ſelf it owns them not at all; yet let it be *excited*, quickned, rectified, by Scripture Light, it will return to perform its *Office* of teſtifying unto that Dutie, a ſenſe whereof, and a Direction whereunto, were concreated with it. We ſhall therefore enquire what Intimations the *Light of Nature* hath continued to give concerning a *Day of Sacred Reſt* to be obſerved unto God; and what uncontrollable Te-

ſtimonies we have of thoſe Intimations, in the knowledge, confeſſions, and expreſſions of them, in and by thoſe, who had no other Way to come to an Acquaintance with them. And where there is a common or prevailing *Suffrage* given amongſt mankind, unto any Truth, and that, to free us from entanglements about it, declared to be ſuch in the Scripture, it muſt be acknowledged to proceed from that *Light* of Nature which is common unto all, though the actings of it be ſtifled in many.

(4.) *The Cuſtom and Practice of the Church of God* in all Ages is to be enquired into. I intend not meerly the Church of Chriſt under the Goſpel, but the *whole Church* from the Beginning of the World, in the various Diſpenſations of the Will and Grace of God unto it, before the giving of the Law, under the *Yoke* of it, and ſince the Promulgation of the Goſpel. And great weight may certainly be laid upon its *Harmonious conſent* in any practice relating to the Worſhip of God. Nay, what may be ſo confirmed, will thence appear not to be an Inſtitution peculiar to any eſpecial *Mode of Worſhip* that may belong unto one ſeaſon, and not unto another; but to have an everlaſting Obligation in it, on all that worſhip God, as ſuch, never to be altered or diſpenſed withal. And if every particular Church be the *Ground and Pillar of Truth*, whoſe Teſtimony thereunto is much to be eſteemed, how much more is the *Univerſal Church* of all Ages ſo to be accounted. And it is a bruiſh Apprehenſion to ſuppoſe, that God would permit a *Perſwaſion* to befall the Church in all Ages, with reſpect unto his Worſhip, which was not from

from himſelf, and the Expreſſion of its Practice accepted with him. This therefore is diligently to be enquired into, as far as we may have *certain light* into things involved in ſo much Darkneſs, as are all things of ſo great Antiquity.

(5.) A due conſideration of the *Spirit and Liberty of the Goſpel*, with the Nature of its Worſhip, the Reaſons of it, and manner of its performance, is to be had in this matter. No particular Inſtance of Worſhip is to be introduced or admitted contrary to the Nature, *Genius*, and Reaſon of the whole. If therefore ſuch a *Sabbatical Reſt*, or ſuch an Obſervation of it be urged, as is inconſiſtent with the Principles and Reaſons of *Evangelical Worſhip*, as is built upon Motives not taken from the *Goſpel*, and in the manner of its Obſervance enterferes with the *Liberty* wherewith Chriſt hath made us free, it diſcovers it ſelf not to belong unto the preſent ſtate of the *Worſhippers* of God in Chriſt. Nor is any thing to commend it ſelf unto us under the meer Notion of *ſtrictneſs* or *preciſeneſs*, or the Appearance of more than ordinary ſeverity in Religion. It is only *walking according unto Rule*, that will pleaſe God, juſtifie us unto others, and give us peace in our ſelves. Other ſeeming Duties, that may be recommended, becauſe they have λόγον σοφίας ἐν ἐθελοθρησκίᾳ, καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, *a Pretence of Wiſdom in doing even more than is required of us, through Humility and Mortification*, are of no price with God, nor uſeful unto men. And commonly thoſe who are moſt ready to *overdo in one thing*, are prone alſo to *underdo* in others. And this Rule we

ſhall find plainly rejecting the rigid Obſervation of the *Seventh Day* as a Sabbath, out of the Verge of Goſpel Order and Worſhip.

(6.) The Tendency of *Principles*, *Doctrines*, and *Practices* to the Promotion or Hinderance, of Piety, Godlineſs, and Univerſal Holy Obedience unto God, is to be enquired into. This is the End of all *Religious Worſhip*, and of all the Inſtitutions thereof. And a due Obſervation of the regular Tendency of things unto this End, will give a great diſcovery of their Nature and Acceptance with God. Let things be urged under never ſo *ſpecious pretences*, if they be found by Experience not to promote *Goſpel Holineſs* in the Hearts and Lives of men, they diſcover themſelves not to be of God. Much more when Principles, and Practices conformable unto them, ſhall be evidenced to *obſtruct* and hinder it, to introduce *Profaneſs*, and countenance Licentiouſneſs of life, to prejudice the due Reverence of God and his Worſhip, do they manifeſt themſelves to be of the *Tares ſowed by the Evil One*. And by this Rule, we may try the Opinion which denies *all Divine Inſtitution* unto a Day of holy Reſt under the New Teſtament.

Theſe are the *Principal Rules*, which in this Diſquiſition after a *Sabbatical Reſt*, we ſhall attend unto. And they are ſuch as will not fail to direct us aright in our courſe, if through Negligence or Prejudice we miſs not of a due regard unto them. Theſe the *Reader* is deſired to have reſpect unto, in his peruſal of the enſuing Diſcourſes; and if what is propoſed or concluded be not found ſuitable unto them, let it be rejected. For

I can aſſure him, that no *ſelf-aſſuming*, no contempt of others, no prejudicing Adherence to any Way or Party, no pretence of *certainty* above *Evidence* produced, have had any influence into thoſe enquiries after the Truth in this matter, which σὺν θεῷ, we now addreſs our ſelves unto.

In the firſt place it will be neceſſary to premiſe ſomething about the *Name* whereby this Day may be called. For that alſo among ſome hath been controverted. Under the *Old Teſtament* it had a double Appellation; the One taken from the *Natural Order* of the Day then ſeparated with reſpect unto other Dayes, the Other from its Nature and Uſe. On the firſt Account it was called יום השביעי, *the ſeventh Day.* Gen. 2. 3. ויברך אלהים את יום השביעי *And God bleſſed the ſeventh Day and ſanctified it.* So alſo *Exod.* 20. 11. Upon its firſt Inſtitution, and on the Reintroduction of its Obſervation, it is ſo called. But it is a meer *Deſcription of the Day* from its Relation to the *ſix* precedent dayes of the Creation, that is herein intended; abſolutely it is not ſo called any where. Yet hence by the *Helleniſts* it was termed ἡ ἑβδόμη, *the ſeventh*; and ἱερὰ ἑβδόμη, the *Sacred ſeventh Day.* So is mention made of it by *Philo*, *Joſephus*, and others. And our Apoſtle maketh uſe of this Name, as that which was commonly in uſe to denote the *Sabbath* of the Jews. *Chap.* 4. 4. εἴρηκε γάρ που περὶ τῆς ἑβδόμης; *For he ſpeaketh*, or it is ſpoken *ſomewhere concerning the ſeventh.* ἡμέρας, is not added, becauſe ἑβδόμη, was uſed *technically* to denote that Day. And he educeth the

§. 9

Reaſon of this Denomination, from *Gen.* 2. 3. Being as was ſaid, the Day that enſued immediately after the *ſix* diſtinct Dayes wherein the World was created, and putting a Period unto a meaſure of Time by a Numeration of Dayes, alwayes to return in its *Cycle*, it was called the ſeventh Day. And from that courſe of Time compleated in *ſeven Dayes*, thence recurring to its Beginning, is the name of ἑβδομὰς, *Hebdomas*, a *Week*, which the Hebrews call only שבוע, a *ſeven*. And the ſame word ſometimes ſignifieth the *ſeventh Day*, or one Day in ſeven. ἄγειν τὴν ἑβδομάδα; is *ſeptimum Diem celebrare*; to celebrate *the*, or *a* ſeventh Day. And the *Latines* uſe the Word in the ſame manner, for *ſeven Dayes*, or *One Day* in ſeven. But this Appellation, as we ſhall ſee the Apoſtle caſts out of Conſideration and Uſe, as to the Day to be obſerved under the New Teſtament. For that which was firſt ſo, is paſſed away, and another inſtituted in the Room thereof; which although it be alſo השבועי, ἑβδόμη, or a *ſeventh Day* abſolutely, or one in the Revolution of ſeven, yet not being the *ſeventh* in their Natural Order, that Name is now of no uſe, but antiquated.

§. 10 From its Occaſion, Sanctification and Uſe, it was called שבת, and יום השבת, the *Sabbath*, and the *Sabbath Day*. The Occaſion of this Name is expreſſed, *Gen.* 2. 3. God bleſſed the ſeventh Day, כי בו שבת, *becauſe he reſted* (*Shabath*) that Day. It is called *Reſt*, the *Reſt*, becauſe on that Day God *reſted*. And in the *Decalogue*, it is את יום השבת, *the Day of the Sabbath*; or of Gods Reſt, and ours. And abſolutely שבת the Sabbath, *Iſa.* 56. 2. where alſo

alſo God from his Inſtitution of it, calls it *my Sabbath*: *v.* 4.

This being a thing ſo plain and evident, it were meer loſs of Time to inſiſt upon the feigned *Etymologies* of this Name, after it came to be taken notice of in the world; I ſhall only name them. *Appion* the *Alexandrian* would have it derived from the *Ægyptian* word *Sabbo*, as *Joſephus* informs us; *Cont. App. lib.* 2. and what the ſignification of that Word is, the Reader may ſee in the ſame place. *Plutarch* derives it from *Sabboi*, a Word that was uſed to be howled in the furious Services of *Bacchus*; for his Prieſts and Devotoes uſed in their *Bacchanals*, to cry out *Evoi, Sabboi. Sympoſ. lib.* 4. *c.* 15. which things are ridiculous. *Lactantius* with ſundry others of the Antients, fell into no leſs, though a leſs offenſive miſtake. *Hic*, ſaith he, *eſt dies Sabbati, qui lingua Hebræorum à numero nomen accepit; unde ſeptenarius numerus legitimus & plenus eſt. Inſtitut. lib.* 7. *cap.* 14. *Procopius Gazæus* on the *Pentateuch*, hath a ſingular conceit. Speaking of the Tenth of the Month *Tizri*, termed *Sabbaton Sabbat.* he calls it, συλλήψιν τὴ προδρόμε, διὸ καὶ σάββαλα σαββάτων ἑορτὴ, καθ' ἣν ἔμελλεν ὁ τ ἀφέσεως καὶ τ μετανοίας κηρὺξ ἄρχεδαι, ἀπὸ τ συλλήψεως τ προδρόμε; ἤθεν δεῖν ὑπολαβὼν καὶ τὴν ἐτυμολογίαν τ σαββάτε; ὅτι σαβαχθὰ καλῶνται ἡ ἄφεσις· ἀφιᾶσι γ ἀνῆκεν ἱερὸν τῷ κυρίῳ; ὅτι ἑβδόμη δεῖν ὃ δὴ σαβαὰ. He would have it the Day of the Conception of *John Baptiſt* the fore-runner of Chriſt; when the Remiſſion and Repentance that he Preached began; and thence conjectures the *Etymologie* of the Sabbath to be from *Sabachta* (that is the *Syriack* שבקתא) which ſignifies *Remiſſion*; that Day being *remitted holy*

holy unto the Lord; being the ſeventh Day which is *Sabaa*; that is שבע. The vanity of which conjectures is apparent to all. The Reaſon and Riſe of this Appellation is manifeſt.

Hence this was the proper and uſual Name of this Day under the Old Teſtament, being expreſſive of its Occaſion, *Nature*, and End. The Word alſo hath other Formes; as שבתין, *Exod.* 16. 23. *Chap.* 35. 2. *Sabbaton*; and משבת *Lam.* 1. 7. *Miſhbat*; the ſignification of the Word being ſtill retained. Neither yet is this Word peculiarly *Sacred* as to what it denotes, but is uſed to expreſs things *common* or Prophane; even any Ceſſation, reſting, or giving over. The firſt time it occurs, *Gen.* 2. 3. it is rendred in *Targum*, by נח, a common Word to *reſt*. See *Iſa.* 14. 4. *Chap.* 24. 8. and many other places. It is alſo applyed, to ſignifie a *Week*; becauſe every Week, or *ſeven of Dayes*, had a Sabbath or Day of Reſt neceſſarily included in it, Levit. 23. 15. *You ſhall count to your ſelves*; שבע שבתות תמימת *ſeven compleat Sabbaths*; that is *Weeks*, each having a Sabbath in it for its cloſe; for the reckoning was to expire on the End of the *ſeventh Sabbath*; *v.* 16. And this place being expounded by *Onkelos* in his *Targum* of a Week; *Nachmanides* ſayes upon it, that if it be ſo (which he alſo grants and pleads) then יהיו שתי לשונות בפסוק אחד, *there will be two Tongues in one Verſe*; or the ſame Word uſed twice in the ſame Verſe with different ſignifications; namely, that the Word שבת ſhould denote both the *Holy Day of Reſt*, and alſo a *Week of Dayes*. And he gives another Inſtance to the ſame purpoſe, in the Word טירים, Judg. 10. 4. *Jair the Gileadite had*

had thirty sons; רכבים על שלשים עירים ושלשים עירים לרם, where the Word עירים signifies in the first place *Colts of Asses*, and in the latter, *Cities*. And the common number of *seven* is expressed by it, *Levit.* 25. 8. Thou shalt number unto, שבע שבתת שנים, *seven Sabbaths of years*; that is, as it is expounded in the next words, שבע שנים שבע פעמים *seven times seven years*; seven years being called a *Sabbath* of years, because of the Lands resting every seventh year, in answer to the Rest of the Church every *seventh Day*: (see the *Targum*, on *Isa.* 58. 13. *Esth.* 2. 9.) Moreover because of the Rest that was common to the *Weekly Sabbath*, with all other Sacred Feasts of *Moses*'s Institution in their stated *Monthly* or *Annual* Revolution, they were also called *Sabbaths*, as shall be proved afterwards. And as the *Greeks* and *Latines* made use of this Word borrowed from the *Hebrew*, so the Jews observing that their Sabbath Day had amongst them its Name from *Saturne*, *Dies Saturni*, as amongst us it is still thence called *Satterday*, they called him, or the Planet of that Name, שבטי *Shibti*; and שבתאי *Shabbetai*. And even from hence, some of the Jews take advantage to please themselves with vain Imaginations. So *R. Isaac Caro*, commending the Excellency of the seventh Day, sayes, *That* Saturne *is the Planet of that Day, the whole being denominated from the first hour*, (whereof afterwards) *He therefore*, saith he, *hath power on that Day, to renew the strength of our Bodies, as also to influence our minds to understand the Mysteries of God. He is the Planet of* Israel, *as the Astrologers acknowledge*, (doubtless;) *and in his portion is the rational soul,*

and

and in the parts of the earth, the house of the Sanctuary, and among Tongues the Hebrew Tongue, and among Laws the Law of Israel. So far he; who whether he can make good his claim to the Relation of the Jews unto *Saturne*, or their pretended advantage on supposition thereof, I leave to our *Astrologers* to determine, seeing I know nothing of these things. And on the same Account of their Rest falling on the Day under that *Planetary Denomination*, many of the Heathen thought they dedicated the Day and the Religion of it unto *Saturne*. So *Tacitus*, Histor. lib. 5. *Alii Honorem eum Saturno haberi. Seu Principia Religionis tradentibus Idæis quos cum Saturno Pulsos & conditores Gentis accepimus; seu quod e septem syderibus queis mortales reguntur, altissimo orbe & præcipua Potentia stella Saturni feratur; ac pleraq; cœlestium vim suam & cursum septimos per numeros conficiant.* Such Fables did the most diligent of the Heathen suffer themselves to be deluded withal, whereby a prejudice was kept up in their minds against the only true God and his Worship. The Word sometimes is also redoubled by a pure *Hebraisme*. 1 *Chron.* 9. 32. שבת שבת, *Shabbath, Shabbath*; that is, *every Sabbath*; and somewhat variously used in the conjunction of another form; שבתון שבת, *Exod.* 16. 23. *Chap.* 35. 2. And שבת שבתון, *Exod.* 31. 15. *Levit.* 25. 4. We render שבתון, by *Rest*, the *Rest of the Sabbath*, and a *Sabbath of Rest*. Where *Sabbaton* is prepos'd at least, it seems to be as much as *Sabbatulum*; and to denote the entrance into the Sabbath or the Preparation for it; such as was more solemn when שבת הגדול, a *great Sabbath*, an High Day ensued. Such was the Sabbath before the

the *Paſſeover*, for the Miracle, as the Jews ſay, which befell their fore-fathers that day in *Ægypt*. The time between the two Evenings was the *Sabbatulum*. This then was the Name of the *Day of Reſt* under the Old Teſtament; yet was not the Word appropriated to the denotation of that Day only; but is uſed ſometimes naturally to expreſs any Reſt or Ceſſation; ſometimes as it were *Artificially* in numeration, for a *Week*, or any other ſeaſon, whoſe Compoſition was *by*, and Reſolution *into ſeven*, though this was meerly occaſional from the firſt limitation of a *periodical* Revolution of Time, by a Sabbath of Reſt; of which before.

And this various Uſe of the Word was taken §. 11
up among the *Grecians* and *Latines* alſo. As they borrowed the Word from the *Jews*, ſo they did its Uſe. The Greek σάββατον is meerly the Hebrew שַׁבָּת, or perhaps formed by the Addition of their uſual Termination from שָׁבַת, whence alſo our Apoſtle frames his σαββατισμὸς. The *Latine Sabbatum* is the ſame. And they uſe this Word, though rarely, to expreſs the laſt day of the Week. So *Suetonius* in *Tiber. Diogenes Grammaticus Sabbatis diſputare Rhodi ſolitus.* And the *LXX.* alwayes ſo expreſs the *ſeventh Day Sabbath*; and frequently they uſe it for a *Week* alſo. And ſo in the New Teſtament, πνστεύω δὶς τῷ σαββάτῳ, *Luke* 18. 12. *I faſt twice on the Sabbath*; that is, two dayes in the Week. And ἡ ἡμέρα τῶν σαββάτων, *Acts* 13. 14. *the Day of the Sabbath*, is that day of the Week which was ſet apart for a *Sabbatical Reſt*. Hence μία σαββάτων, *One day of the Sabbaths*, which frequently occurs is the ſame with

with πρώτη ἑβδομάδος, *the first day of the Week*; μὶς or μία being often put for πρῶτος, πρώτη; the *Numeral* for the *Cardinal*.

§. 12 About the time of the Writing of the Books of the New Testament, both the *Jews* themselves and all the Heathen that took notice of them, called all their Feasts and Solemn Assemblies, their *Sabbaths*; because they did no servile work in them. They had the general nature of the Weekly Sabbath in a cessation from Labour: So the first day of the *Feast of Trumpets*, which was to be on the first day of the second Month, what day soever of the *Week* it happened to be on, was called a *Sabbath. Levit.* 23. 24. This *Scaliger* well observes and well proves; Emendat. Tempor. lib. 3. Canon. Isagog. lib. 3. p. 213. *Omnem Festivitatem Judaicam, non solum Judæi, sed & Gentiles Sabbatum vocant; Judæi quidem cum dicunt Tisri nunquam incipere à feria prima, quarta, sexta, ne duo Sabbata continuentur; Gentiles autem non alio nomine omnes eorum solennitates vocabant.* And this is evident, from the frequent mention of the *Sabbatical Fasts* of the Jews, when they did not, nor was it lawful for them to fast on the *Weekly Sabbath*. So speaks *Augustus* to *Tiberius* in *Suetonius*. *Ne Judæus quidem, mi Tiberi, tam libenter Sabbatis jejunium servat, quam ego hodie servavi.* And *Juvenals*

Observant ubi Festa mero pede Sabbata Reges.

And *Martial*,

Et non jejuna Sabbata lege premet.

speaking

ſpeaking in contradiction as he thought unto them. And ſo *Horace* mentions their *triceſima Sabbata*, which were no other but their *New Moons*. And to this uſual manner of ſpeaking in thoſe dayes, doth our Apoſtle accommodate his Expreſſions; Col. 2. 16. *Let no man therefore judge you in Meat or in Drink, or in part of an Holy day, (any part of it, or reſpect unto it) or of the New Moon, or of the Sabbaths*; that is, any of the *Judaical Feaſts* whatever, then commonly called Sabbaths. So *Maimonides Tract. de Sabb. cap.* 29. ſpeaking of their ימים טובים, Good Dayes or Feaſts; ſayes expreſly, שכולם שבתות הן, *they are all Sabbaths* to the Lord.

And from this uſage, ſome think to expound that *vexed* Expreſſion, of σάββατον δευτεόπρωτον, *Luke* 6. 1. which we render the *ſecond Sabbath after the firſt*. So *Suidas*, σάββατον δευτερόπρωτον; ἐπειδὴ δεύτερον μὲν ἦν τῶ πάσχα, πρῶτον δὲ τῶν ἀζύμων· οἱ δὲ σάββατον εἰρηται μὴ θαυμάσης· σάββατον γὰρ πᾶσαν ἑορτὴν ἐκάλουν. *It was the ſecond day of the Paſſeover, and the firſt of unleavened bread. And wonder not that it is called a Sabbath; for they called every Feaſt Day a Sabbath. Theophylact* gives us another Day, but on the ſame Reaſon: Saith he, οἱ Ἰουδαῖοι πᾶσαν ἑορτὴν σάββατον ὠνόμαζον· ἀναπαυσις γὰρ τὸ σάββατον· πολλάκις οὖν ἀπῆλθε ἡ ἑορτὴ ἐν τῇ παρασκευῇ, καὶ ἐκάλουν τὴν παρασκευὴν σάββατον διὰ τὴν ἑορτήν· ἔτι τὸ κυρίως σάββατον ὠνόμαζον δευτερόπρωτον, ὡς δεύτερον ὄν, παρασκευὴς ἄλλης ἑορτῆς καὶ σαββάτου. *The Jews call every Feaſt a Sabbath: For Sabbath is as much as Reſt. Oft-times therefore there fell out a Feaſt on the day before the Weekly Sabbath; and they called it a Sabbath, becauſe it was a Feaſt. And therefore that which*

was

was the proper Sabbath at that Time, was called the ſecond Sabbath after the firſt; being the ſecond from that which went before. Chryſoſtome allows of the ſame Reaſon. *Hom.* in *Matth.* 39. *Iſidore Peluſiota* fixeth on another Day, but ſtill for the ſame reaſon. *Epiſt.* 110. *lib.* 3. δευτεροπρωτον ειρηται, επειδη δευτερον ωδε ην τω πασχα, πρωτον δε των αζυμων. *It is called the Deuteroproton, becauſe it was the ſecond day from the ſacrificing of the Paſſeover, and the firſt day of unleavened bread*; which he ſhews was called a Sabbath upon the general account of all the Jewiſh Feaſts being ſo called. For ſo he ſaith, ει δε σαββατω ειρηται μη θαυμαζοις· σαββατον γαρ πασαν εορτην καλουσι. *By the way*, this is expreſly contrary to the Scripture, which makes the Day ſpoken of, to be the proper *Weekly Sabbath*, as it is called without any Addition, *Matth.* 12. 11. whereon depended the Queſtions that enſued about its Obſervation. But we are beholding to *Scaliger* for the true meaning of this Expreſſion, which ſo puzled the Antients, and concerning which *Gregory Nazianzen*, turned of *Hierome*, with a ſcoff ſcarce becoming his Gravity, when he enquired of him, what might be the meaning of it. *Scaliger* therefore conjectures, that it is called σαββατον δευτεροπρωτον, becauſe it was the firſt Sabbath, απο της αγιασεως των αζυμων, *from the ſecond Day of unleavened bread.* For on that Day they offered the *handful*, or ſheaf of new fruits; and from that day, they counted *ſeven Weeks* unto *Penteco ſt*. And the *Sabbaths* of thoſe Weeks were reckoned, απο της δευτεραγιασεως των αζυμων, and the firſt that followed was called δευτεροπρωτον: So he, both in his *Emendat. Tempor. lib.* 6. and *Iſagog. Canon. p.* 218. And this

is

is ſubſcribed unto, by his Mortal Adverſary, *Dyoniſius Petavius Animad. in Epiphan. N.* 31. *p.* 64. who will not allow him ever to have ſpoken rightly, but in what the Wit of man can find no tolerable Objection againſt. But this calling of their Feaſts Sabbaths, with the Reaſon of it is given us by all their principal Authors. So *Lib. Tzeror. Hammor. on Levit. p.* 102. ולפי שהמועדים נקראים מקדאי מקדש שפירושו המועדים הם נקראים מן השבת שנקרא קדש ולכן השבת הוא ראש המועדים כולם וכולם נקראו בשמו שבת שבתון *Becauſe all ſolemn Dayes are called Holy Convocations, they are all called ſo from the Sabbath, which is called holy; wherefore the Sabbath is the Head of all ſolemn Feaſts, and they are all of them called by the Name thereof, Sabbaths of Reſt*; whereof he gives Inſtances.

Some of the Antient Chriſtians dealing with the Heathens called that Day, which the Chriſtians then obſerved in the Room of the Jewiſh ſeventh Day, ἡμέραν ἡλίου, or *diem ſolis, Sunday*. As thoſe who treat and deal with others, muſt expreſs things by the Names that are currant amongſt them, unleſs they intend to be Barbarians unto them. So ſpeaks *Juſtine Martyr, Apol.* 2. τῇ τοῦ ἡλίου λεγομένῃ, κοινῇ πάντες τὰ συνέλευσιν ποιούμεθα. *We meet* (for the Worſhip of God) *in common on Sunday*. Had he ſaid on the *Sabbath*, the Gentiles would have concluded it to have been the *Judaical* Sabbath. To have called it to them the *Lords Day*, had been to deſign no determinate Day, they would not have known what day he meant. And the Name of the *firſt Day* of the Week, taken up ſignally by § 13

Christians upon the Resurrection of Christ, was not in use amongst them. Wherefore he called the Day he intended to determine, as was necessary for him, by the Name in use amongst them to whom he spake; *Sunday*. In like manner *Tertullian* treating with the same sort of men, calls it *Diem solis*; *Apol. cap.* 16. And *Eusebius* reporting the *Edicts* of *Constantine* for the Observation of the *Lords Day*, as it is termed in them, adds that it is the Day which we call ἡμέραν ἡλίου, or *Sunday*.

But yet among Christians themselves this Name was not in common use, but by some was rejected, as were also all the rest of the Names of the Dayes used among the *Pagans*. So speaks *August. in Psal.* 93. *Quarta Sabbatorum, quarta feria, quæ Mercurii dies dicitur à Paganis, & à multis Christianis. Sed nolumus ut dicant, & utinam corriganiur ut non dicant.* And *Hicrome Epist. ad Algas. Una Sabbati, dies dominica intelligenda est; quia Hebdomada in Sabbatum, ut in primam, & secundam, & tertiam, & quartam, & quintam, & sextam Sabbati dividitur; quam Ethnici Idolorum & Planetarum nominibus appellant.* He rejects the use of the ordinary Names unto the Heathens. And *Philastrius* makes the usage of them amongst Christians almost *Heretical*, *Num.* 3.

All the Eastern Nations also, amongst whom the *Planetary* Denomination of the Dayes of the Week first began, have since their casting off that kind of Idolatry, rejected the use of those Names, being therein more Religious, or more Superstitious, than the most of Christians. So is it done by the *Arabians* and *Persians*, and those that are joyned unto

unto them in Religious Observances. The Day of their Worship, which is our *Friday*, the *Arabians* call *Giuma*, the *Persians Adina*. The Rest of the Dayes of the Week they discriminate by their natural Order within their *Hebdomadal Revolution*; the first, the second, the third; only some of them in some places, have some special Name occasionally imposed on them. The *Church of Rome*, from a Decree as they suppose, or pretend of Pope *Sylvester*, reckons all the Dayes of the Week, by *Feria prima*, *secunda*, and so onwards; only their Writers for the most part retain the Name of *Sabbatum*, and use *Dies Dominica* for the first Day. And the *Rhemists* on *Revel.* 1. 10. condemn the name of Sunday, as Heathenish. And *Polydore Virgil* before them, sayes, *Profectò pudendum est, simulq; dolendum, quod non antehac data sunt istis diebus Christiana nomina; ne dii Gentium tam memorabile, inter nos, monumentum haberent. de Invent. Rer. lib. 6. c. 5.* And indeed among sundry of the *Antients*, there do many severe Expressions occur against the use of the common *Planetary* Names. And at the first Relinquishment of *Gentilisme*, it had no doubt been well, if those *Names of Baalim* had been taken away out of the mouths of men, especially considering that the retaining of them hath been of no use nor Advantage. As they are now riveted into custom and usage, claiming their station on such a *Prescription*, as in some measure takes away the corruption of their use, I judge that they are not to be contended about. For as they are vulgarly used, their Names are meer *notes of Distinction*, of no more signification, than *first*, *second* and *third*, the original, and occasional Imposition of them

being utterly amongſt the *many* unknown. Only I muſt add that the ſevere Reflections, and contemptuous Reproaches, which I have heard made upon, and poured out againſt them, who it may be out of weakneſs, it may be out of a better Judgement than our own, do abſtain from the uſing of them, argue a want of due Charity and that Condeſcenſion in love, which become thoſe who judge themſelves ſtrong. For the truth is, they have a Plea ſufficient at leaſt to vindicate them from the contempt of any. For there are ſome places of Scripture which ſeem ſo far to give countenance unto them, that if they miſtake in their Application, it is a *miſtake* of no other nature but what others are liable unto, in things of greater importance. For it is given as the Will of God, Exod. 23. 13. *In all things ſaith he that I have ſaid be circumſpect, and make no mention of the names of other Gods, neither let them be heard out of thy mouth.* And it cannot be denyed but that the Names of the Dayes of the Week, were the Names of *Gods* among the Heathen. The Prohibition is renewed, Joſh. 2. 7. *Thou ſhalt not make mention of the names of their Gods*; which is yet extended farther, *Deut.* 12. 3. to a command, *to deſtroy and blot out the names of the Gods of the people*, which by this means are retained. Accordingly the Children of *Ruben*, building the Cities formerly *called Nebo, and Baal Meon, changed their names*, becauſe they were the Names of Heathen Idols; *Numb.* 32. 38. And *David* mentioneth it, as a part of his Integrity, that *he would not take up the names of Idols in his lips. Pſal.* 16. 4. And ſome of the Antients as hath been obſerved, confirme what by ſome at

preſent

present is concluded from these places. Saith *Hierome*; *Absit ab ore Christiano dicere, Jupiter Omnipotens, Mehercule, & Mecastor, & cætera magis Portenta quam nomina. Epist. ad Damas.* Now be it granted that the Objections against the Use of the Planetary Names of the Dayes of the Week from these places may be answered, from consideration of the change of Times and the circumstances of things, yet certainly there is an appearance of Warranty in them sufficient to secure them from contempt and reproach, who are prevailed on by them, to another use.

§. 15 But of a *Day of Rest* there is a peculiar Reason. If there be a Name given in the Scripture unto *such a Day*, by that Name it is to be called, and not otherwise. So it was unquestionably under the Old Testament. God himself had assigned a Name unto the *Day of Sacred Rest* then enjoyned the Church unto Observation, and it was not lawful for the Jews to call it by any other Name given unto it, or in use among the *Heathen*. It was, and was to be called the *Sabbath Day*, the *Sabbath of the Lord*. In the New Testament, there is, as we shall see afterwards, a signal Note put on the *first Day of the Week*. So thence do some call their Day of Rest or solemn Worship, and contend that so it *ought* to be called. But this only respects the Order and Relation of *such a Day* to the other Dayes of the Week, which is *natural*, and hath no respect unto any thing that is Sacred. It may be allowed then for the indigitation of *such a Day*, and the Discrimination of it from the other Dayes of the Week, but is no proper Name for a Day of

Sacred Rest. And the first use of it, upon the Resurrection of our Lord, was only peculiarly to denote the Time. There is a Day mentioned by *John* in the *Revelation* (which we shall afterwards consider) that he calleth κυριακὴν ἡμέραν, *diem dominicam*, *the Lords Day*. This Appellation what Day soever is designed is neither *Natural* nor *Civil*, nor doth it relate unto any thing in Nature, or in the common usage of men. It must therefore be Sacred, and it is, or may be very comprehensive of various Respects. It is the *Lords Day*; the Day that he hath taken to be his Lot, or especial Portion among the Dayes of the Week; as he took as it were possession of it in his *Resurrection*. So his people are his Lot and Portion in the world, therefore called *his people*. It is also, or may be his Day *subjectively*; or the Day whereon his businesses and Affairs are principally transacted. So the Poet,

——*Tydeos illa Dies*;

that was *Tydeus* his Day; because he was principally concerned in the Affairs of it. This is the Day wherein the Affairs of the Lord Christ are transacted, his Person and Mediation being the Principal Subjects and Objects of its Work and Worship. And it is, or may be called his, *the Lords Day*, because enjoyned and appointed to be observed by him or his Authority over the Church. So the Ordinance of the *Supper* is called the *Supper of the Lord*, on the same Account. On supposition therefore that such a Day of Rest there is to be observed under the New Testament, the *Name* whereby it ought to be called, is *the Lords Day*; which

which is peculiarly expressive of its Relation unto our Lord Jesus Christ, the sole Author and immediate Object of all Gospel Worship. But whereas the general Notion of a *Sabbatical Rest*, is still included in such a Day, a superaddition of its Relation to the Lord Christ, will intitle it unto the Appellation of the *Lords Day Sabbath*; that is, the Day of Sacred Rest appointed by the Lord Jesus Christ. And thus most probably in the continuation of the Old Testament *Phraseologie* it is called the *Sabbath Day*, *Matth.* 24. 20. and in our Apostle comes under the general notion of a *Sabbatism*, *Chap.* 4. 9.

Sacred Rest. And the first use of it, upon the Resurrection of our Lord, was only peculiarly to denote the Time. There is a Day mentioned by *John* in the *Revelation* (which we shall afterwards consider) that he calleth κυριακην ἡμεραν, *diem dominicam*, *the Lords Day*. This Appellation what Day soever is designed is neither *Natural* nor *Civil*, nor doth it relate unto any thing in Nature, or in the common usage of men. It must therefore be Sacred, and it is, or may be very comprehensive of various Respects. It is the *Lords Day*; the Day that he hath taken to be his Lot, or especial Portion among the Dayes of the Week; as he took as it were possession of it in his *Resurrection*. So his people are his Lot and Portion in the world, therefore called *his people*. It is also, or may be his Day *subjectively*; or the Day whereon his businesses and Affairs are principally transacted. So the Poet,

——*Tydeos illa Dies*;

that was *Tydeus* his Day; because he was principally concerned in the Affairs of it. This is the Day wherein the Affairs of the Lord Christ are transacted, his Person and Mediation being the Principal Subjects and Objects of its Work and Worship. And it is, or may be called his, *the Lords Day*, because enjoyned and appointed to be observed by him or his Authority over the Church. So the Ordinance of the *Supper* is called the *Supper of the Lord*, on the same Account. On supposition therefore that such a Day of Rest there is to be observed under the New Testament, the *Name* whereby it ought to be called, is *the Lords Day*; which

which is peculiarly expressive of its Relation unto our Lord Jesus Christ, the sole Author and immediate Object of all Gospel Worship. But whereas the general Notion of a *Sabbatical Rest*, is still included in such a Day, a superaddition of its Relation to the Lord Christ, will intitle it unto the Appellation of the *Lords Day Sabbath*; that is, the Day of Sacred Rest appointed by the Lord Jesus Christ. And thus most probably in the continuation of the Old Testament *Phraseologie* it is called the *Sabbath Day*, *Matth.* 24. 20. and in our Apostle comes under the general notion of a *Sabbatism*, *Chap.* 4. 9.

Exercitatio Secunda.

(1) *Of the Original of the Sabbath; the importance of this Disquisition* (2) *Opinion of some of the Jewish Masters about the Original of the Sabbath that it began in* Mara. (3) *The Station in* Mara *and the Occurrences thereof; Tacitus noted,* Exod. 15. 25, 26. *Jews Exposition of it.* (4) *This Opinion refuted by Testimonies and Reasons.* (5) *Another Opinion of the Antient Jews about the Original of the Sabbath; and of the Mahumetans.* (6) *Opinions of Christians about the Original of the Sabbath proposed.* (7) *That of its Original from the Foundation of the World, asserted. The first Testimony given unto it,* Gen. 2. 2. *Vindicated. Exceptions of* Heddigerus *answered.* (8.) *What intended by sanctifying and blessing the seventh Day.* (9) *Other Exceptions removed. Series and Dependance of the Discourse in* Moses *cleared. The whole Testimony vindicated.* (10) Heb. 4 3, 4. *Vindicated.* (11) *Observation of the Sabbath by the Patriarchs before the giving of the Law. Instances hereof collected by* Manasse Ben Israel. *Farther confirmation of it.* (12) *Tradition among the Gentiles concerning it. Sacredness of the septenary Number.* (13) *Testimonies of the Heathen collected by* Aristobulus, Clemens, Eusebius. (14) *Importance of these Testimonies examined and*

and vindicated. (15) *Ground of the Hebdomadal Revolution of time. Its Obſervation Catholick.* (16) *Planetary Denominations of the Dayes of the Week, whence.* (17) *The contrary Opinion of the Original of the Sabbath in the Wilderneſs propoſed, and examined.* (18) *Firſt Argument againſt the Original of the Sabbath, Anſwered,* &c.

The Second Exercitation.

Of the Original of the Sabbath.

HAving fixed the *Name*, the *Thing* it ſelf falls nextly under Conſideration. And the Order of our Inveſtigation ſhall be, to enquire firſt into its *Original*, and then into its *Cauſes*. And the true ſtating of the *former* will give great light into the *latter*, as alſo into its Duration. For if it began with the World, probably it had a cauſe *cognate* to the Exiſtence of the World, and the Ends of it, and ſo muſt in Duration be commenſurate unto it. If it ows its Riſe to *ſucceeding Generations*, amongſt ſome peculiar ſort of men, its Cauſe was *arbitrary* and occaſional, and its continuance uncertain. For every thing which had ſuch a Beginning in the Worſhip of God, was *limited* to ſome ſeaſons only, and had a Time determined for its Expiration. This therefore is firſt to be ſtated. And indeed no Concern of this Day hath fallen §. 1

under

under more diligent, severe, and Learned *Dissertations*. Very Learned men have here engaged into contrary Opinions, and defended them with much Learning and Variety of Reading. *Summa sequar Vestigia rerum*; and shall briefly call the different Apprehensions both of *Jews* and *Christians* in this matter unto a just Examination. Neither shall I omit the consideration of any Opinion, whose Antiquity or the Authority of its *Defenders* did ever give it Reputation, though now generally exploded; as not knowing in that Revolution of Opinions which we are under, how soon it may have a Revival.

§. 2 The *Jews* that we may begin with them, (with whom some think the *Sabbath* began) are divided among themselves about the Original of the *Sabbath* no less than Christians; yea to speak the Truth, *their* Divisions and different Apprehensions about this matter of Fact, have been the occasion of *ours*; and their Authority is pleaded to countenance the mistakes of others. Many therefore of them assign the Original, or first Revelation of the *Sabbath*, unto the Wilderness Station of the people in *Mara*; others of them make it *Coeval* with the World. The first Opinion hath countenance given unto it in the *Talmud. Gemar. Babylon. Tit. Sab. cap. 9.* and *Tit. Sanedr. cap. 7.* And the Tradition of it, is embraced by so many of their Masters and Commentators, that our Learned *Selden, de Jur. Gen. apud Heb. lib. 3. cap.* 12, 13, 14. contends for it, as the common and prevailing Opinion amongst them; and indeavours an *Answer* unto all Instances or Testimonies, that are or may be urged

urged to the contrary, And indeed there is ſcarce any thing of moment to be obſerved in all Antiquity as to matter of Fact about the *Sabbath*, whether it be *Jewiſh*, *Chriſtian* or *Heathen*, but what he hath heaped together, or rather treaſured up in the Learned Diſcourſes of that third Book of his *Jus Gentium apud Hebræos*. Whether the Queſtions of Right belonging thereunto, have been duly determined by him, is yet left unto further enquiry. That which at preſent we are in the conſideration of, is the Opinion of the *Jews* about the *Original of the Sabbath* at the Station of *Marah*, which he ſo largely confirms with Teſtimonies out of all ſorts of their Authors, and thoſe duly alledged according to their own Senſe and Conceptions.

Marah was the firſt Station that the Children of *Iſrael* fixed in, in the Wilderneſs of *Shur*, five Dayes after their coming up out of the *Red Sea*. §. 3 Before their coming hither, they had wandred three dayes in the Wilderneſs without finding any *Water* until they were ready to faint. The Report of this their *thirſt* and *wandring* was famous amongſt the Heathen, and mixed by them with vain and monſtrous Fables. One of the Wiſeſt amongſt them puts as many *Lies* together about it as ſo few words can well contain. *Effigiem* ſaith he, *Animalis qua monſtrante errorem ſitimq; depulerant, penetrali ſacravere. Tacit. Hiſtor. lib.* 5. He feigns that by following ſome *Wild Aſſes* they were led to Waters, and ſo made an End of their *Thirſt* and wandring, on the Account whereof they afterwards conſecrated in their Temple the *Image of an Aſs*. Others

of

of them beſides him ſay that they wandred *ſix dayes*, and finding Water on the *ſeventh*, that was the Occaſion and Reaſon of their perpetual Obſervation of the *ſeventh Dayes* Reſt. In their Journey from the *Red Sea* to *Mara* they were particularly preſſed with *Wandring* and *Thirſt*, *Exod.* 15. 22. But this was only for *three dayes*, not *ſeven*. *They went three Dayes in the Wilderneſs and found no Water.* The Story of the *Aſſes Image*, or *Head* conſecrated amongſt them, was taken from what fell out afterwards about the *Golden Calf*. This made them *vile* among the Nations, and expoſed them to their Obloquy and Reproaches. Upon the *third Day* therefore after their coming from the *Red Sea*, they came to *Mara*, that is the place ſo called afterwards from what there befell them. For the Waters which there they found being מרים *bitter*, they called the Name of the place מרה or *Bitterneſs*. Hither they came on the third Day. For although it is ſaid, that they went *three Dayes in the Wilderneſs and found no Water*, *Exod.* 15. 22. after which mention is made of their coming to *Mara*, *v.* 23. Yet it was in the Evening of the *third Day*; for they pitched that night in *Mara*, *Numb.* 33. 8. Here after their murmuring for the bitterneſs of the Waters, and the Miraculous Cure of them, it is added in the Story, *There the Lord made for them a Statute and an Ordinance, and there he proved them; And ſaid, If thou wilt diligently hearken unto the voice of the Lord thy God, and wilt do that which is right in his ſight, and wilt give ear to all his Commandments, and keep all his Statutes, I will put none of thoſe diſeaſes upon thee which I have brought upon the Ægyptians; for I am the Lord that healeth thee.* v. 26.

It

It is said that he gave them חוק ומשפט; the Words whereby Sacred Ordinances and Institutions are expressed. What this *Statute* and *Judgement* were in particular, is not declared. These therefore are suggested by the *Talmudical* Masters. One of them they say was the Ordinance concerning the *Sabbath*. About the other they are not so well agreed. Some refer it to the *fifth Commandment* of honouring Father and Mother; others to the Ceremonies of the *Red Heifer* with whose ashes the water of sprinkling was to be mingled; for which conjecture they want not such Reasons as are usual amongst them. The two first they confirm from the Repetition of the Law; *Deut.* 5. 14, 15. For there those Words, *as the Lord thy God commanded thee*, are distinctly added to those two Precepts, the *Fourth* and *Fifth*, and to no other. And this could arise from no other cause, but because God had before given them unto the people in *Mara*, where he said he had given them חוק ומשפט; that is the *Ordinance and Law of the Sabbath*, and the *Judgement of Obedience to Parents and Superiors*. This is one of the principal wayes whereby they confirm their Imaginations. And fully to establish the Truth hereof, *Baal Hatturim*, or the small *Gematrical* Annotations on the *Masoretical Bibles* adds, that in those words כאשר צוך יהוה אלהיך the *final numeral Letters*, make up the same number with מרה, the Name of the Place where these Laws were given. And this is the summ of what is pleaded in this case.

But every one may easily see the *Vanity* of these Pretences, and how easie it is for any one to frame a §. 4

thou-

thousand of them who knows not how better to spend his time. *Aben Ezra* and *Abarbinel* both confess that the words used in the Repetition of the Law, *Deut.* 5. do refer to the giving of it on *Mount Sinai*. And if we must seek for especial Reasons of the inserting of those words, besides the Soveraign Pleasure of God, they are not wanting which are far more probable than these of the *Masters*. (1) The one of these Commandments closing up the *first Table* concerning the Worship of God, and the other heading the *second Table* concerning our Duties amongst our selves and towards others, this Memorial, *as the Lord thy God commanded thee*, is on that account expresly annexed unto them, being to be distinctly applyed unto all the Rest. (2) The *Fourth Command* is as it were *Custos primæ Tabulæ*, the Keeper of the whole *first Table*, seeing our owning of God to be our God, and our Worship of him according to his mind, were solemnly to be expressed, on the *Day of Rest* commanded to be observed for that purpose; and in the neglect whereof they will be sure enough neglected; whence also a *Remembrance* to observe this Day is so strictly injoyned. And the *Fifth Commandment* is apparently *Custos secundæ Tabulæ*; as appointed of God to contain the means of exacting the observation of all the Duties of the *second Table*, or of punishing the neglect of them and disobedience unto them. And therefore, it may be the *Memorial* is not peculiarly annexed unto them on their own distinct Account, but equally upon that of the other Commandments whereunto they do refer. (3) There is yet an especial Reason for the peculiar *Appropriation* of these

theſe two Precepts by that Memorial unto this people. For they had now given unto them an eſpecial *Typical* Concern in them, which did not at all belong unto the reſt of mankind who were otherwiſe equally concerned in the *Decalogue* with themſelves. For in the Fourth Commandment, whereas no more was before required but that *one Day in ſeven* ſhould be obſerved as a Sacred Reſt, they were now preciſely confined *to the ſeventh Day* in order from the finiſhing of the Creation, or the eſtabliſhing of the Law and Covenant of Works; or a day anſwering thereunto. For the Determination of the Day in the *Hebdomadal Revolution*, was added in the Law *Decalogical*, to the Law of Nature. And this was with reſpect unto, and in the confirmation of that *Ordinance* which gave them the *ſeventh Day Sabbath* in a peculiar manner; that is the ſeventh Day after ſix dayes raining of *Manna*, *Exod.* 16. And in the other, the Promiſe annexed unto it of *prolonging their Dayes*, had peculiar reſpect unto the Land of *Canaan*. There is neither of theſe, but is a far more probable Reaſon of the annexing thoſe words, *as the Lord thy God commanded thee*, unto thoſe two Commandments, than that fixed on by the *Talmudical* Maſters. Herein only I agree with them, that both theſe Commands were given alike in *Mara*; and one of them I ſuppoſe none will deny to be a principal Dictate of the Law of Nature. For the words mentioned, שָׁם חֹק וּמִשְׁפָּט an *Ordinance* and a *Statute*, the meaning of them is plainly expounded, *v.* 26. God then declared this unto them, as his *unchangeable Ordinance* and Inſtitution, that he would bleſs them on their Obedience, and puniſh

them

them upon their Unbelief and Rebellion, wherein they had Experience of his Faithfulneſs to their coſt. The Reader may ſee this Fiction farther diſproved in *Toſtatus* on the place, though I confeſs ſome of his Reaſons are inconſtringent and frivolous.

Moreover this Station of *Mara*, was on or about the twenty fourth Day of *Niſan* or *April*. And the firſt ſolemn Obſervation of the Sabbath in the Wilderneſs was upon the twenty ſecond of *Jiar*, the Month following; as may eaſily be evinced from *Moſes Journal*. There were therefore twenty ſeven dayes between this Fictitious Inſtitution of the *Sabbath*, and the firſt ſolemn Obſervation of it which was at their Station in *Aluſh*, as is generally ſuppoſed, certainly in the Wilderneſs of *Sin*, after they had left *Mara* and *Elim*, and the Coaſt of the *Red Sea*; whereunto they returned from *Elim*, *Exod.* 16. 1. *Numb.* 33. 8, 9, 10, 11. For they firſt began their journey out of *Ægypt* on the fifteenth Day of *Niſan*; or the firſt Month, *Exod.* 12. 37. *Numb.* 33. 3. And they paſſed through the Sea into the Wilderneſs, about the nineteenth Day of that Month, as is evident from their *journyings*, *Numb.* 33. 5, 6, 7, 8, 9. On the twentifourth of that Month they pitched in *Mara*; and it was the fifteenth day of *Jiar*, or the ſecond Month, before they entred the Wilderneſs of *Sin*, where is the firſt mention of their ſolemn Obſervation of the *Sabbath*, upon the occaſion of the gathering of *Manna*. Between theſe two ſeaſons *three Sabbaths* muſt needs intervene; and thoſe immediately upon its firſt Inſtitution, if this Fancy may be admitted. And yet the *Rulers of the Congregation* looked upon the peoples Preparation for

for its Obſervation as an unuſual thing, *Exod.* 16. 22. Which could not have fallen out, had it received ſo freſh an Inſtitution.

Beſides theſe Maſters themſelves and *Raski* in particular, who in his Comment on the place, promotes this Fancy, grants that *Abraham* obſerved the Sabbath. But the Law and Ordinances hereof they ſay he received on peculiar Favour, and by eſpecial Revelation. But be it ſo; it was the great Commendation of *Abraham*, and that given him by God himſelf, that he *would command his Children and Houſhold after him to keep the Way of the Lord*, *Gen.* 18. 19. What ever Ordinance therefore he received from God of any thing to be obſerved in his Worſhip, it was a part of his *Fidelity* to communicate the knowledge of it unto his Poſterity, and to teach them its Obſervance. They muſt therefore of neceſſity on thoſe mens Principles, be inſtructed in the Doctrine and Obſervation of the *Sabbath* before this pretended Inſtitution of it. Should we then allow that the Generality of the *Jewiſh* Maſters and *Talmudical Rabbies*, do aſſert that the Law of the Sabbath was firſt given in *Mara*; yet the whole of what they aſſert, being a meer curious groundleſs conjecture, it may and ought to be rejected. Not what theſe men *ſay*, but what they *prove*, is to be admitted. And he who with much diligence hath collected Teſtimonies out of them unto this purpoſe, hath only proved what they thought, but not what is the Truth. And upon this fond Imagination is built their General Opinion, that the *Sabbath* was given only unto *Iſrael*, is the *Spouſe of the Synagogue*, and that it belongs not to the reſt of mankind. Such

Dreams they may be permitted to pleaſe themſelves withal. But that theſe things ſhould be pleaded by Chriſtians againſt the true *Original* and Uſe of the Sabbath is ſomewhat ſtrange. If any think their Aſſertions in this matter to be of any weight, they ought to admit what they add thereunto; namely, that all the *Gentiles ſhall once a Week keep a Sabbath in Hell.*

§. 5 Neither is this Opinion amongſt them Univerſal. Some of their moſt famous *Maſters* are otherwiſe minded. For they both judge that the Sabbath was inſtituted in *Paradiſe*, and that the Law of it, was equally obligatory unto all Nations in the World. Of this mind are *Maimonides*, *Aben-Ezra*, *Abarbinel* and others. For they expreſly refer the Revelation of the *Sabbath* unto the Sanctification and Benediction of the firſt *ſeventh Day*, *Gen.* 2. 2. The *Targum* on the Title of *Pſal.* 92. aſcribes that *Pſalm* to *Adam*, as ſpoken by him on the Sabbath Day. Whence *Auſtin* eſteemed this rather the general Opinion of the Jews. *Tractat.* 20. *in Johan.* And *Munaſſe Ben Iſrael*, *Lib. de Creat. Problem.* 8. proves out of ſundry of their own Authors, that the Sabbath was given unto, and obſerved by the *Patriarchs*, before the coming of the people into the Wilderneſs. In particular that it was ſo by *Abraham*, *Jacob*, and *Joſeph*, he confirms by Teſtimonies out of the Scripture not to be deſpiſed. *Philo Judæus*, and *Joſephus*, both of them more antient, and more learned than any of the *Talmudical Doctors*, expreſly aſſign the Original of the Sabbath unto that of the World. *Philo* calls it, τὸ κόσμου γενέσιον, *The Day of the Worlds Nativity.*

Nativity. And ἑορτὴν ἡ μιᾶς πόλεως ἢ χώρας ἀλλὰ τῆς πανηγύρεως. *A Feaſt not of One City or Country, but of the whole World. De Opificio Mundi; & de Vita Moſ. lib.* 2. To the ſame purpoſe ſpeaks *Joſephus lib.* 2. *cont. Appion.* And the words of *Abarbinel* are ſufficiently expreſs in this matter; קדש והבדיל לכבוד ולתפארת את יום השביעי בעבור שבהכנסתו נשלמה ונגמרה מלאכת שמים וארץ כמו האדם בעשותו מלאכה יקרה ויטשה אחר נמ׳רחה משחה ויום סוג. *He ſanctified and ſeparated the ſeventh Day unto Glory and Honour, becauſe on its approach the work of Heaven and Earth was perfected and finiſhed*——*Even as a man when he hath performed an honourable Work, and perfected it, maketh a Banquet and a day of feaſting.* And yet more evident is that of *Maimon. Tract. Riduſh. Hachodeſch. cap.* 1. אין ראית הירח מסורה לכל אדם כמו שבת בראשית שכל אחר מונה ששה ושובת בשביעי אלא לבית דין הדבר מסור עד שיקדשוהו בית דין ויקבעי אותו היום ראש חדש הוא שיהיה ראש חדש. *The viſion or ſight of the Moon is not delivered to all men, as was the Sabbath Bereſchith, or in the Beginning. For every man can number ſix* (Dayes) *and reſt on the ſeventh. But it is committed to the Houſe of Judgement* (the Sanedrims) (*that is* to obſerve the Appearances of the Moon) *and when the Sanedrym declareth and pronounceth that it is the New Moon, or the beginning of the Month, then it is to be taken ſo to be.* He diſtinguiſheth their Sacred Feaſts into the Weekly Sabbath, and the New Moons, or thoſe that depended ἀπὸ φάσεως σελήνης upon the *Appearing of the New Moon.* The firſt he calls שבת בראשית; *Sabbath Bereſchith*, the Sabbath inſtituted

ſtituted at the Creation; for ſo from the firſt of *Geneſis* they often expreſs *tecnically* the work of the Creation: This he ſayes, was given to *every man*, for there is no more required to the due Obſervation of it in point of Time, but that a *man be able to reckon ſix Dayes*, and ſo reſt on the ſeventh. But now for the Obſervation of the *New Moons*, all Feaſts that depended on the variations of her Appearances, this was peculiar to themſelves, and the Determination of it left unto the *Sanedrym*. For they truſted not unto *Aſtrological Computations* meerly, as to the Changes of the Moon, but ſent Perſons unto ſundry high places to watch and obſerve her firſt Appearances, which if they anſwered the general eſtabliſhed Rules, then they proclaimed the Beginning of the Feaſt to be. So *Maimon. Riduſh, Hackodeſh, cap.* 2.

And *Philippus Guadagnolus Apol. pro Chriſtiana Relig. Part.* 1. *cap.* 8. ſhews that *Ahmed Ben Zin*, a Perſian *Mahumetan* whom he confutes, affirmed, that the Inſtitution of the Sabbath was from the Creation of the world. This indeed he reflects upon in his Adverſary with a ſaying out of the *Alcoran Azoar.* 3. where thoſe that *Sabbatize* are curſed; which yet will not ſerve his purpoſe. For in the *Alcoran* reſpect is had to the *Jewiſh Sabbath*, or the *ſeventh Day* of the Week preciſely; when one day of ſeven only is pleaded by *Ahmed* to have been appointed from the foundation of the world. I know ſome Learned men have endeavoured to elude moſt of the Teſtimonies which are produced to manifeſt the Opinion of the moſt antient *Jews* in this matter; But I know alſo that their Exceptions might be eaſily removed, would the nature of our preſent Deſign admit of a Conteſt to that purpoſe.

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§. 6 We come now to the conſideration of thoſe different Opinions concerning the *Original of the Sabbath* which are embraced and contended about amongſt Learned men, yea and unlearned of the preſent Age and Church. And rejecting the conceit of the *Jews* about the Station in *Mara*, which very few think to have any probability attending it, there are two Opinions in this matter that are yet pleaded for. The firſt is, that the *Sabbath* had its Inſtitution, Precept, or Warranty for its Obſervation in *Paradiſe* before the Fall of man, immediately upon the finiſhing of the Works of Creation. This is thought by many to be plainly and poſitively aſſerted, *Gen.* 2. 2. and our Apoſtle ſeems directly to confirm it, by placing the Bleſſing of the *ſeventh Day*, as the immediate conſequent of the finiſhing of the Works of God from the Foundation of the World, *Hebrews*, *Chap.* 4, 5, 6. Others refer the Inſtitution of the Sabbath, to the Precept given about its Obſervation in the Wilderneſs of *Sin*, *Exod.* 16. 22, 23, 24, 25, 26. For thoſe who deny its Original from the Beginning, or a *Morality* in its Law, cannot admit that it was firſt given on *Sinai*, or had its Spring in the *Decalogue*, nor can give any peculiar Reaſon why it ſhould be inſerted therein, ſeeing expreſs mention is made of its Obſervation ſome while before the giving of the Law there. Theſe therefore make it a meer *Typical* Inſtitution given, and that without the ſolemnity of the giving other ſolemn Inſtitutions, to the Church of the *Hebrews* only. And thoſe of this Judgement ſome of them contend that in thoſe words of *Moſes*, Gen. 2. 3. *And God bleſſed the ſeventh Day and ſanctified it,*

becauſe that in it he had reſted from all his works, a *Prolepſis* is to be admitted; that is, that what is there occaſionally inſerted in the Narrative, and to be read in a *Parentheſis*, came not to paſs indeed until above two thouſand years after, namely in the *Wilderneſs of Sin*; where, and when, God firſt *bleſſed the ſeventh Day and ſanctified it.* And the Reaſon given for the ſuppoſed interſertion of the Words in the Story of *Moſes*, is, becauſe when it came to paſs indeed, that God ſo bleſſed the *ſeventh Day*, he did it on the account of what he was then relating of the Works that he made, and the Reſt that enſued thereon. Others give ſuch an Interpretation of the Words as that they ſhould contain no Appointment of a Day of Reſt; as we ſhall ſee. Thoſe who aſſert the former Opinion deny that the Precept, or rather *Directions* about the Obſervation of the Sabbath given unto the people of *Iſrael* in the Wilderneſs of *Sin*, *Exod.* 16. was its firſt Original Inſtitution; but affirm that it was either a *new Declaration* of the Law, and uſage of it unto them, who in their long Bondage had loſt both its Doctrine and Practice, with a renewed reinforcement of it, by an eſpecial circumſtance of the *Manna* not falling on that Day; or rather a particular *Application* of a Catholick Moral Command unto the *Oeconomy* of that Church, unto whoſe ſtate the people were then under a *Præludium* in the Occaſional Inſtitution of ſundry particular Ordinances, as hath been declared in our former *Exercitations*. This is the plain ſtate of the preſent Controverſie about the Original of the Sabbath, as to Time and Place, wherein what is according unto Truth, is now to be enquired after.

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The Opinion of the *Inſtitution of the Sabbath from the Beginning of the world*, is founded principally on a double Teſtimony, one in the Old Teſtament, and the other in the New. And both of them ſeem to me of ſo uncontrollable an Evidence, that I have often wondred how ever any ſober and Learned Perſons undertook to evade their force or Efficacy in this Cauſe. The *firſt* is that of Gen. 2. 1,2,3. *That the Heavens and the Earth were finiſhed and all the Hoſt of them; and on the ſeventh Day God ended his work which he had made, and he reſted on the ſeventh Day from all his work which he had made.* And *God bleſſed the ſeventh Day and ſanctified it, becauſe that in it he had reſted from all his Work which God created and made.* There is indeed ſomewhat in this Text, which hath given Difficulty unto the *Jews*, and ſomewhat that the *Heathen* took offence at. That which troubles the *Jews* is, that God is ſaid to have *finiſhed his work on the ſeventh Day.* For they feared that ſomewhat might be hence drawn to the prejudice of their abſolute Reſt on the *ſeventh Day*, whereon it ſeems God himſelf wrought in the finiſhing of his Work. And *Hierome* judged that they might be juſtly charged with this Conſideration. *Arguabimus*, ſaith he, *Judæos, qui de otio Sabbati gloriantur, quod jam tunc in principio Sabbatum diſſolutum ſit; dum Deus operatur in Sabbato complens opera ſua in eo, & benedicens ipſi diei, quia in illo univerſa complevit. We will urge the Jews with this, who glory of their Sabbatical Reſt, in that the Sabbath was broken or diſſolved from the Beginning; whilſt God wrought in it, finiſhing his work, and* §. 7

bleſſed the Day, becauſe in it he finiſhed all things. Hence the *LXX.* read the words by an open corruption, ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ; *on the ſixth Day*; wherein they are followed by the *Syriack* and *Samaritan Verſions.* And the *Rabbins* grant that this was done on purpoſe, that it might not be thought that God made any thing on the ſeventh Day. But this ſcruple was every way needleſs. For do but ſuppoſe, that וַיְכַל which expreſſeth the *Time paſt*, doth intend the *Præterpluperfect Tenſe*, as the *Præterperfect* in the *Hebrew* muſt do, where occaſion requires, ſeeing they have no other to expreſs that which at any time is paſt by; and it is plain that *God had perfected his* Work, before the Beginning of the ſeventh Dayes Reſt. And ſo are the Words well rendred by *Junius*; *Quum autem perfeciſſet Deus die ſeptimo, opus ſuum quod fecerat.* Or we may ſay, *Compleverat Die ſeptimo.*

That which the *Heathen* took offence at, was the Reſt here aſcribed unto God; as though he had been wearied with his work. Hence was that of *Rutilius* in his *Itinerary*;

Septima quæq; Dies turpi damnata veterno
Ut delaſſati molïs imago Dei.

The ſenſe of this Expreſſion we ſhall afterwards explain. In the mean time it is certain that the Word here uſed doth often ſignifie only to *ceaſe, or give over* without reſpect either to wearineſs or Reſt; as *Job* 32. 1. 1 *Sam.* 25. 9. So that no cauſe of offence was given in the Application of it to God himſelf. However *Philo, lib. de Opific. Mund.* refers this of Gods Reſt, to his *contemplation of the works*

works of his hands, and that not unmeetly as we ſhall ſee. But ſet aſide Prejudices and preconceived Opinions, and any man would think that the Inſtitution of the Sabbath is here as plainly expreſſed as in the *Fourth Commandment*. The Words are the continuation of a plain *Hiſtorical* Narration. Having finiſhed the Account of the Creation of the World in the firſt Chapter, and given a Recapitulation of it in the firſt Verſe of this; *Moſes* declares what immediately enſued thereon; namely the *Reſt of God*, on the *ſeventh Day*, and his Bleſſing and ſanctifying that Day whereon he ſo reſted. That Day which he reſted he bleſſed and ſanctified; even that *individual Day* in the firſt place, and a Day in the Revolution of the ſame ſpace of Time for ſucceeding Generations. This is plain in the Words, or nothing can be thought to be plainly expreſſed. And if there be any *Appearance* of Difficulty in thoſe words, *he bleſſed and ſanctified it*, it is wholly taken away in the explication given of them by himſelf afterwards in the *Fourth Commandment*, where they are plainly declared to intend its ſetting apart and Conſecration to be a Day of Sacred Reſt. But yet Exceptions all put in to this plain open ſenſe of the words. Thus it is lately pleaded by *Heddigerus Theol. Patriarch. Exercitat. 3. ſect. 58. Deus Die ſeptimo ceſſaverat facere opus novum, quia ſex diebus omnia conſummata erant. Ei diei benedixit eo ipſo quod ceſſans ab opere ſuo, oſtendit, quod homo in cujus creatione quievit, factus ſit propter nominis ſui glorificationem; quod cum majus fuerit cæteris quæ hactenus creata ſunt, vocatur benedictio, eundem diem cui ſic benedixit ſanctificavit, quia & illo die, & reliquo*

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toto tempore constituerat se in homine sanctificare tanquam in corona & gloria sui operis. Sanctificare enim est, cum qui sanctus est, sanctum dicere & testari. Dies igitur & tempus sanctum erat & agnoscebatur, non per se, sed per sanctitatem hominis, qui in tempore se sanctificat, & cogitationes, & studia, & actiones suas Deo, qui sanctus est, vindicat & consecrat. I understand not how God can be said to *bless the seventh Day*, because man who was created the *sixth Day* was made for the Glory of his Name. For all things, as well as man, were made for the Glory of God. *He made all things for himself*, Prov. 16.4. And they all *declare his glory*, Psal. 19. Nor is it said, that God *rested on the seventh Day* from making of man, but from all the works that he had made. Grant man who was last made, to have been the most eminent part of the visible Creation, and most capable of immediate *giving glory to God*. yet it is plainly said that the *Rest of God* respected all the works that he had made, which is twice repeated; besides that the works themselves are summed up into the making of the *Heavens and Earth and all the Host of them*. And wherein doth this include the blessing of the *seventh Day?* it may be better applyed to the *first*, wherein *man* was made; for on the *seventh* God did no more make man, than he did the *Sun and Moon*, which were made on the *fourth*. Nor is there here any Distinction supposed between Gods resting on the *seventh Day*, and his blessing of it, which yet are plainly distinguished in the Text. To say he *blessed and sanctified it*, meerly by resting on it, is evidently to confound the things that are not only distinctly proposed in the *Text*, but so as that one is

is laid down as the cauſe of the other. For becauſe *God reſted on the ſeventh Day*, therefore he *bleſſed it*. Nor is the Sanctification of the Day any better expreſſed. *God*, ſaith he, *had appointed on that day and alwayes to ſanctifie himſelf in man as the Crown and Glory of his work*. I wiſh this *Learned Man* had more clearly expreſſed himſelf. What Act of God is it, that can be here intended? It muſt be the Purpoſe of his Will. This therefore is given us as the ſenſe of this place. God ſanctified the ſeventh Day, that is, God purpoſed from Eternity to *ſanctifie himſelf alwayes in man*, whom on the *ſixth Day* he would create for his Glory. Theſe things are ſo forced, as that they ſcarcely afford a tolerable ſenſe.

Neither is the ſenſe given by this *Author* and §. 8
ſome others of that expreſſion *to ſanctifie*, that is to declare or teſtifie any Perſon or thing to be Holy, being ſpoken *by God*, and not of *him objectively*, uſual or to be juſtified. In reference unto God, our ſanctifying him or his Name, is indeed to teſtifie or declare his *Holineſs*, by our giving Honour and Glory to him, in our Holy Obedience. But as to men and things, to *ſanctifie them* is either really to ſanctifie them by making them internally holy, or to ſeparate and dedicate them unto *Holy Uſes*; the former peculiar to Perſons, the latter common to them with other things made ſacred, by an authoritative ſeparation from prophane or common Uſes, unto a peculiar, ſacred, or holy Uſe in the Worſhip of God. And the following words in our Author, *that the Day is ſanctified and made holy* not in it ſelf, *but by the Holineſs*

lineſs of man, any more to the purpoſe. For as man was no more created on that Day than the Beaſts of the Field, ſo that from his Holineſs no colour can be taken to aſcribe *Holineſs* unto the Day; ſo it is not conſiſtent with what was before aſſerted, that the ſanctification intended is the *Holineſs of God* himſelf as declared in his works; for now it is made the Holineſs of Man.

The ſenſe of the words is plain, and are but darkned by theſe circumlocutions. ויברך אלהים את יום השביעי ויקדש אתו The Jews do well expreſs the general ſenſe of the words when they ſay of the Day, that נבדל מעסקי העולם, *it was divided or diſtinguiſhed from the common nature of things in the world*; namely, by having a new Sacred Relation added unto it. For that the Day it ſelf is the ſubject ſpoken of, as the object of Gods bleſſing and ſanctification, nothing but unallowable Frejudice will deny. And this to be the ſenſe of the Expreſſions, both the words uſed to declare the *Acts* of God about it do declare.

(1.) ברך *he bleſſed it.* Gods Bleſſing as the *Jews* ſay, and they ſay well therein, is תוספת טובת an *Addition of Good.* It relates to ſome thing that hath a real preſent Exiſtence, to which it makes an *Addition* of ſome farther *Good*, than it was before partaker of. Hereof, as we ſaid, the Day in this place was the *Direct* and immediate *Object*; *God bleſſed it.* Some peculiar *Good* was added unto it. Let this be inquired into what it was, and wherein it did conſiſt, and the meaning of the words will be evident. It muſt be ſomewhat whereby it was preferred unto, or *exalted* above other dayes. When any thing of that nature is aſſigned, beſides

ſides a *Relation* given unto it to the Worſhip of God, it ſhall be conſidered. That this was it, is plain from the Nature of the thing it ſelf, and from the actual ſeparation and uſe of it to that purpoſe which did enſue.

The other Word ויקדש *and ſanctified it*, is farther inſtructive in the intention of God, and is alſo *exegetical* of the former. Suppoſe ſtill, as the Text will not allow us to do otherwiſe, that the *Day* is the Object of this Sanctification, and it is not poſſible to aſſign any other ſenſe of the Words, but that God ſet *apart* by his Inſtitution *that Day* to be the Day of his Worſhip, to be ſpent in a Sacred Reſt unto himſelf; And this is declared to be the intendment of the Word in the *Decalogue*, where it is uſed again to the ſame purpoſe: For none ever doubted but that the meaning of ויקדש *and he ſanctified it*, therein, is any other, but that by his Inſtitution and command he ſet it apart for a Day of holy Reſt: And this ſignification of that Word is not only moſt common, but ſolely to be admitted in the Old Teſtament, if *Cogent Reaſon* be not given to the contrary; as where it denotes a *Dedication* and ſeparation to *Civil uſes*, and not to Sacred, as it ſometimes doth, ſtill retaining its general nature of ſeparation: And therefore I will not deny but that theſe two words may ſignifie the ſame thing, the one being meerly *exegetical* of the other; He bleſſed it, by ſanctifying of it: as *Numb.* 7. 1. ומשחם ויקדש אותם; And *he annointed them and ſanctified them*: that is, he ſanctified them by annointing them; or by their Unction ſet them apart unto an Holy Uſe, which is the Inſtance of *Abarbinel*

Abarbinel on this place: This then is that which is affirmed by *Moſes*. On the *ſeventh Day* after he had finiſhed his work, God *reſted* or ceaſed from working, and thereon, *bleſſed and ſanctified the ſeventh Day*, or ſet it apart unto holy uſes for *their Obſervance*, by whom he was to be worſhipped in this world, and whom he had newly made for that Purpoſe. God then ſanctified this Day; Not that he *kept it holy* himſelf, which in no ſenſe the Divine Nature is capable of; nor that he purified it, and made it *inherently* holy, which the nature of the Day is incapable of; nor that he *celebrated* that which in it ſelf was holy, as we ſanctifie his name, which is the act of an inferior towards a ſuperior; but that he *ſet it apart* to ſacred uſe *authoritatively*; requiring us to ſanctifie it in that uſe *obedientially*. And if you allow not this *original ſanctification* of the ſeventh Day, the firſt Inſtance of its ſolemn, joint, National Obſervation is introduced with a ſtrange abruptneſs. It is ſaid *Exod.* 16. where this Inſtance is given, *that on the ſixth day the people gathered twice as much bread as on any other day*, namely two *Omers* for one man; which the Rulers taking notice of, acquainted *Moſes* with it, *v.* 22. And *Moſes* in anſwer to the Rulers of the *Congregation* who had made the Information gives the Reaſon of it; *To morrow*, ſaith he, *is the Reſt of the holy Sabbath to the Lord. v.* 23. Many of the Jews can give ſome colour to this manner of Expreſſion; for they aſſign as we have ſhewed, the Revelation and Inſtitution of the Sabbath unto the Station in *Mara*, *Exod.* 15. which was almoſt a Month before. So they think that no more is here intended but a direction for the

the ſolemn Obſervance of *that Day* which was before inſtituted, with particular reſpect unto the gathering of *Manna*, which the people being commanded in General before to gather, every day according to their eating, and not to keep any of it until the next day, the Rulers might well doubt whether they ought not to have gathered it on the *Sabbath* alſo; not being able to reconcile a ſeeming contradiction between thoſe two commands, of *gathering Manna* every day, and of reſting on the ſeventh. But thoſe by whom the Fancy about the Station in *Mara*, is rejected, as it is rejected by moſt Chriſtians, and who will not admit of its Original Inſtitution from the Beginning, can ſcarce give a tolerable Account of this manner of Expreſſion: Without the leaſt intimation of Inſtitution and Command, it is only ſaid, *to morrow is the Sabbath holy to the Lord*; that is for you to keep holy. But on the ſuppoſition contended for, the diſcourſe in that place with the Reaſon of it is plain and evident. For there being a previous Inſtitution of the *ſeventh Dayes Reſt*, the Obſervation whereof was partly gone into diſuſe, and the Day it ſelf being then to receive a new peculiar Application to the Church State of that people, the Reaſon both of the peoples fact, and the Rulers doubt, and *Moſes*'s Reſolution is plain and obvious.

Wherefore granting the ſenſe of the Words contended for, there is yet another Exception put in, to invalidate this Teſtimony as to the *original of a ſeventh Dayes Sabbatical Reſt* from the Foundation of the World. And this is taken not from §. 9

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the ſignification of the words, but the *connexion* and diſpoſition of them in the Diſcourſe of *Moſes*. For ſuppoſe that by Gods *Bleſſing and ſanctifying the ſeventh Day*, the ſeparation of it unto ſacred Uſes is intended, yet this doth not prove that it was ſo ſanctified *immediately* upon the finiſhing of the Work of Creation. For ſay ſome Learned men, thoſe words of v. 3. *And God bleſſed the ſeventh day and ſanctified it, becauſe that in it he had reſted from all his Work which God created and made*, are inſerted occaſionally into the Diſcourſe of *Moſes*, from what afterwards came to paſs. They are not therefore, as they ſuppoſe, a continued part of the *Hiſtorical Narration* there inſiſted on, but are inſerted into it by way of *Prolepſis* or *Anticipation*, and are to be read as it were in a *Parentheſis*. For ſuppoſing that *Moſes* wrote not the Book of *Geneſis* until after the giving of the Law, (which I will not contend about, though it be aſſumed *gratis* in this Diſcourſe) there being a Reſpect had unto the Reſt of God when his Works were finiſhed in the Inſtitution of the *Sabbath*, upon the *Hiſtorical Relation* of that Reſt *Moſes* interſerts what ſo long after was done and appointed on the Account thereof. And ſo the ſenſe of the Words muſt be; *that God reſted on the ſeventh day from all his works that he had made*; that is the next Day after the finiſhing of the Works of Creation; wherefore, *two thouſand four hundred years after, God bleſſed and ſanctified the ſeventh day*, not that ſeventh Day whereon he reſted, with them that ſucceeded in the like Revolution of Time, but a *ſeventh Day* that fell out ſo long after, which was not bleſſed nor ſanctified before. I know not well how men

Learned

Learned and Sober can offer more *hardſhip* unto a Text, then is put upon this before us, by this Interpretation. The connexion of the Words is *plain* and equal. *And the Heavens and the Earth and all the Hoſt of them were finiſhed; And God had finiſhed on the ſeventh day all his work that he had made; and he reſted the ſeventh day from all his work that he had made; And God bleſſed the ſeventh day and ſanctified it, becauſe in it God reſted from all his work which he had created and made.* You may as well break off the order and continuation of the Words and Diſcourſe in any other place, as in that pretended. And it may be as well faigned that God finiſhed his work on the ſeventh day, and afterwards reſted another ſeventh day; as that he reſted the *ſeventh* day, and afterwards bleſſed and ſanctified another. It is true there may be ſundry Inſtances given out of the Scripture of ſundry things inſerted in Hiſtorical Narrations by way of *Anticipation*, which fell not out until after the time wherein mention is made of them: But they are moſtly ſuch as fell out in the ſame *Age* or Generation; the matter of the whole Narration being entire within the memory of men. But of ſo monſtrous and uncouth a *Prolepſis* as this would be, which is ſuppoſed, no Inſtance can be given in the Scripture, or any ſober Author; eſpecially without the leaſt notice given that ſuch it is. And ſuch *Schemes* of Writing are not to be imagined, unleſs neceſſity from the things themſelves ſpoken of, compell us to admit them; much leſs where the *matter* treated of, and the coherence of the words, do neceſſarily exclude ſuch an Imagination, as it is in this place. For without the In-

troduction of the words mentioned, neither is the Diſcourſe compleat, nor the matter of Fact abſolved. And what lyeth againſt our Conſtruction and Interpretation of theſe words, from the Arguments inſiſted on to prove the Inſtitution of the Sabbath in the Wilderneſs, ſhall be afterwards conſidered.

5.10 The Teſtimony to the ſame purpoſe with the former, taken out of the *New Teſtament*, is that of our Apoſtle; Heb. 4. 3, 4. *For we who have believed do enter into Reſt; as he ſaid, as I ſware in my wrath, if they ſhall enter into my Reſt; although the works were finiſhed from the Foundation of the world. For he ſpeaketh ſomewhere concerning the ſeventh day in this wiſe. And God reſted on the ſeventh day from all his works.* Having inſiſted at large on this place, with the whole enſuing Diſcourſe in our Expoſition of the Chapter it ſelf, I ſhall here but briefly reflect upon it, referring the *Reader* for its full Vindication unto its proper place. The preſent Deſign is to convince the *Hebrews*, of their concernment in the Promiſe of *entring into the Reſt of God*; namely that Promiſe and Reſt which yet remained, and were propheſied of, *Pſal.* 91. To this purpoſe he manifeſts, that notwithſtanding any other *Reſt of God*, that was mentioned in the Scripture, there yet remained *another Reſt* for them that did, or would believe in Chriſt through the Goſpel. In the proof and confirmation hereof he takes into conſideration the *ſeveral Reſts of God*, under the ſeveral States of the Church which were now paſſed and gone. And firſt he fixeth upon the *Sabbatical Reſt of the ſeventh day*,

as

as that which was the first in Order, first instituted, first enjoyed or observed. And this he sayes ensued upon the *finishing of the works of Creation.* This the order of the words and coherence of them require. *Although the works were finished from the foundation of the world, for he speaketh concerning the seventh Day on this wise*; The works and the finishing of them did not at all belong to the Apostles Discourse or Purpose, but only as they denoted the *Beginning of the seventh days Sabbatical Rest.* For it is the *several Rests* of God alone, that he is enquiring after. The first Rest mentioned, saith he, cannot be that intended in the *Psalm*; because that Rest began from the *foundation of the world*; but this mentioned by *David* is promised, as he speaketh, *so long a time after.* And what was this Rest? Was it meerly Gods *ceasing from his own works?* This the Apostle had no concernment in. For he treateth of *no Rest* of God absolutely, but of such a Rest as men by Faith and Obedience might *enter* into. Such as was that afterwards in the Land of *Canaan*; and that also which he now proposed to them in the Promise of the Gospel; both which God calleth *his Rests*, and inviteth others unto an entrance into them. Such therefore must be the Rest of God here intended; for concerning his Rest *absolutely*, or his mere *Cessation* from working, he had no Reason to treat. For his Design was only to shew, that notwithstanding the *other Rests* that were proposed unto men for to obtain an *Entrance* into them, there yet remained another Rest to be entred into, and enjoyed under the Gospel. Such a Rest therefore there was instituted

and appointed of God, from the *Foundation of the world* immediately upon the *finishing of the works* of Creation; which fixeth immoveably the Beginning of the Sabbatical Rest. The full Vindication of this Testimony, the Reader may find in the *Exposition* it self, whither he is referred. And I do suppose that no cause can be confirmed with more clear and undeniable Testimonies: The *Observation* and *Tradition* of this Institution, whereby it will be farther confirmed, are next to be enquired after.

§. 11 That this Divine Original Institution of the *seventh Day Sabbath* was piously observed by the *Patriarchs*, who retained a due Remembrance of Divine Revelations, is out of Controversie amongst all that acknowledge the Institution it self; by others it is *denyed* that they may not be forced to acknowledge such an Institution. And indeed it is so fallen out with the two great Ordinances of Divine Worship before the giving of the Law, the one instituted *before the Fall*, the other immediately upon it, that they should have contrary Lots in this matter; namely *Sacrifices*, and the *Sabbath*. Sacrifices we find constantly observed by Holy men of old, although we read not of their *Express Institution*. But from their Observation we do, and may conclude that they were *Instituted*, although that Institution be not expressly recorded. The *Sabbath* we find *expresly instituted*, and therefore do, and may justly conclude that it was *constantly observed*, although that Observation be not directly and in terms remembred. But yet as there is such light into the *Institution of Sacrifices*

crifices as may enable us to juſtifie them by whom they were uſed, that they acted therein according to the mind of God, and in Obedience unto his Will, as we have elſewhere demonſtrated; ſo there want not ſuch Inſtances of the *Obſervation of the Sabbath*, as may confirm the Original Divine Inſtitution of it, pleaded for. This therefore I ſhall a little enquire into.

Many of the *Jewiſh Maſters*, as we obſerved before, aſcribe the Original of the Sabbath unto the Statute given them in *Mara*, *Exod.* 15. And yet the ſame perſons grant that it was obſerved by the Religious Patriarchs before, eſpecially by *Abraham*, unto whom the knowledge of it was granted by peculiar Priviledge. But theſe things are mutually deſtructive of each other. For they have nothing to prove the Inſtitution of the *Sabbath* in *Mara*, but thoſe words of *v.* 25. שם שם לו חק ומשפט, *there he gave him a Statute and a Judgement*; And it is ſaid of *Abraham*, that he taught his Houſhold and Children after him to keep the *way of the Lord to do Juſtice and Judgement*, Gen. 18. 19. If then the Obſervation of the Sabbath be a *Statute or Ordinance*, and was made known to *Abraham*, it is certain that he inſtructed his *houſehold and children*, all his Poſterity, in their Duty with reſpect thereunto. And if ſo, it could not be firſt revealed unto them at *Mara*. Others therefore of their Maſters do grant, as we obſerved alſo, the Original of the Sabbath from the *Creation*, and do aſſert the *Patriarchal* Obſervation of it upon that Foundation. The Inſtances I confeſs which they make uſe of, are not abſolutely cogent, but yet conſidered with other circumſtances wherewith

they are ſtrengthned, they may be allowed to conclude unto an high probability. Some of them are collected by *Manaſſe Ben Iſrael*; *Lib. de Creat. Problem.* 8. ſaith he, *Dico quemadmodum traditio creationis Mundi penes Abrahamum & ejus poſteros tantum fuit; ita etiam ex dictamine Legis naturalis Sabbatum ab iis ſolis cultum fuiſſe. De Abrahamo dicit ſacra Scriptura, Obſervavit cultum meum.* (משמרתי) Gen. 26. 5. *Quo loco cuſtodia Sabbati intelligitur. De Jacobo idem affirmant veteres, ex eo loco quo dicitur veniſſe ad Salem, & caſtra poſuiſſe e regione vel, ad conſpectum civitatis;* (את פני העיר) Gen. 33. 18. *Quia enim Sabbatum, inquiunt, inſtabat, non licebat ei ulterius proficiſci, ſed ſubſiſtebat ante urbem. Idem aſſerunt de Joſepho, quando dicitur juſſiſſe ſervis ſuis ut macerarent & præpararent, id propter Sabbatum factum fuiſſe. Ad hoc refertur in ſera & Rabba Moſem petiiſſe a Pharaone in Ægypto, ut afflicto populo ſuo permitteret uno die ceſſare à Laboribus, eoque impetrato, ex traditione elegiſſe Sabbatum; ex his omnibus colligitur Sabbatum ante datam Legem obſervatum fuiſſe.* So far he. Of the Obſervation of the Sabbath by the *Light of Nature* we ſhall treat afterwards. As to the Inſtances mentioned by him, That concerning *Abraham* is not deſtitute of good probability. That expreſſion משמרתי, and *kept my charge*, ſeems to have peculiar reſpect unto the *Sabbath*, called elſewhere the *charge of God*. Hence ſome of thoſe amongſt Chriſtians who contend for the Wilderneſs Original of the *Sabbath*, yet grant, that probably there was a free Obſervation of it among the *Patriarchs*, from the Tradition they had of the Reſt of God upon the Creation

tion of the world. So *Torniel.us*, *Annal. Vet. Teſt.* *Suarez. de Religione*, *lib.* 2. *cap.* 1. *ſ.* 3. *Prideaux* *Orat. de Sabbat.* For as there is no doubt but that the Creation of the World was one of the principal *Articles* of their Faith, as our Apoſtle alſo aſſerts; *Heb.* 11. 3. So it is fond to imagine that they had utterly loſt the Tradition of the *Reſt of God* upon the finiſhing of his works; and it may eaſily be conceived what that would influence them unto, ſhould you ſuppoſe that they had loſt the remembrance of its *expreſs Inſtitution*, which will not be granted. What therefore may be certainly judged or determined of their practice in this matter, ſhall be briefly declared.

That all the *Antient Patriarchs*, before the giving of the Law, diligently obſerved the ſolemn Worſhip of God in and with their Families, and thoſe under their Rule, or any way belonging to their care and diſpoſal, both their own *Piety* forbids us to queſtion, and the Teſtimony given them, that they walked with God, and by *faith* therein obtained a *Good Report*, gives us the higheſt Aſſurance. Now of all Obedience unto God *Faith* is the Principle and Foundation, without which it is *impoſſible to pleaſe him*, Heb. 11. 6. This Faith doth alwayes, (and muſt alwayes ſo do) reſpect the *Command* and *Promiſe* of God, which gives it its Formal Nature. For no other Principle, though it may produce the like Actions with it, is *Divine Faith*, but what reſpects the Command and Promiſe of God, ſo as to be ſteered, directed, guided, and bounded by them. Unto this Solemn Worſhip of God which in Faith they thus attended unto, ſome *ſtated time* is indiſpenſibly

neceſſary. And therefore that *ſome Portion* of time ſhould be ſet apart to that purpoſe, is acknowledged, almoſt by all, to be a Dictate of the Law of Nature; and we ſhall afterwards prove it ſo to be. What ground have we now to imagine, that the Holy Men of old were left without Divine direction in this matter? That a *Deſignation* and *Limitation* of this Time was or would have been of great Uſe and Advantage unto them, none can deny. Conſidering therefore the dealings of God with them, and how frequently he renewed unto them the knowledge of his Will by occaſional *Revelation*, it cannot be ſuppoſed that Divine Grace was wanting unto them herein. Beſides in what they did in this kind, they are expreſly ſaid to *keep the way of the Lord*, Gen. 18. 19. and in particular, *his Charge, his Commandments, his Statutes and his Laws. Chap.* 26. 5. which comprize all the Inſtitutions and Ordinances of Divine Worſhip. That they did any thing of themſelves, from their own Wiſdom and Invention in the Worſhip of God, is no where intimated; nor are they any where commended on the account thereof: Yea to do a thing *in Faith*, as they did what ever of this kind they did, and that as a part of the Worſhip of God, is to do it upon the *command of God*. And the Inſtitution mentioned, upon the Reaſon of Gods Reſt joyned with it, is ſo expreſs, as that none can doubt a *Practice* conformable unto it, by all that truly feared the Lord, although the particulars of it ſhould not be recorded.

It

It was from no other Original, that the Tradi- §.12
on of the Sacredneſs of the *ſeptenary Number*, and the fixing of the firſt Period of time, (next unto that which is abſolutely natural and appearing ſo to the ſenſes, of *night and day*, with the compoſition of the Night and Day into one Meaſure of time, which was alſo from the Original creation and conjunction of Evening and Morning into one Day) unto a *ſeptenary Revolution of dayes*, was ſo *Catholick* in the world; and that both amongſt Nations in general, and particularly amongſt Individual Perſons, that were enquiring and contemplative. Not only that ſort of *Philoſophers* who expreſſed their Apprehenſions Myſtically by Numbers, as the *Pythagoreans* and ſome of the *Platonicks*, who from hence took the occaſion of that way of teaching and Inſtruction, eſteemed the *ſeptenary Number ſacred*, but thoſe alſo did ſo, who reſolved their Obſervations into things Natural or Phyſical. For in all their Notions and Speculations about the *Pleiades*, and *Triones* in Heaven; *Lunar Changes*, *Sounds of Inſtruments*, *Variations in the Age of man*, Critical Dayes in bodily Diſtempers, and Tranſactions of Affairs Private and Publick, they found a Reſpect thereunto. It muſt therefore be granted, that there is a great Impreſſion left on the whole Creation of a Regard to this *Number*, whereof Inſtances might be multiplyed. The Ground hereof was no other but an Emanation from the *Old Tradition* of the Creation of the world, and the *Reſt* that enſued on the *ſeventh Day*. So ſay the antient Verſes which ſome aſcribe to *Linus*, others to *Callimachus*.

Ἕπλα

Ἑπτὰ δ' πάντα τέτυκτο ἐν ἐρανῷ ἀστερόεντι
Ἐν κυκλοῖσι φανεῖσ' ἐπιτελλομένοις ἐνιαυτοῖς.

In seven all things were perfected, in the Starry Heavens, which appear in their Orbs, or *Circles, in the Rolling or voluble years.* This was the true Original of their Notions concerning the *sacredness* of the Number seven. But when this was obscured or lost amongst them, as were the greatest and most important sacred Truths communicated unto man, in his Creation, they, many of them retaining the Principle of the sacred number, invented other Reasons for it of no importance. Some of these were *Arithmetical*, some *Harmonical* or *Musical* Notions. But were their Reasons for it never so infirm, the thing it self they still retained. Hence were their Notations of this number; It was termed by them the *Virgin*, and *Pallas*; and Κυρὶς, which sacredly is, saith *Hesychius*, ὁ περὶ ἑπτὰ ἀριθμὸς, *the number of seven.* It is hard to give any other Account, whence all these conceptions should arise, besides that insisted on. From the Original Impression made on the minds of men by the Instruction of the *Law of Creation*, which they were made under, and the Tradition of the Creation of the world in *six dayes*, closed with an additional Day of Sacred Rest, did these Notions and obscure Remembrances of the *specialty* of that *Number* arise. And although we have not yet enquired what Influence into the Law of Creation, as instructive and directive of our Actions, the *six dayes* work had, with its consequential Day of Rest; yet all will grant, that whatever it were, it

it was far more clear and cogent unto man in *Innocency*, directly obliged by that Law, and able to understand its voice in all things, than it could be to them who by the *Effects* of it made some dark enquiries after it; who were yet able to conclude, that there was somewhat sacred in the *number of seven*, though they knew not well what.

Neither was the *Number of seven* only in General Sacred amongst them, but there are Testimonies produced out of the most antient Writers amongst the Heathens, expressing a Notion of a *seventh Dayes* Sacred Feast and Rest. Many of these were of old collected by *Clemens Alexandrinus*, and by *Eusebius* out of *Aristobulus* a Learned Jew. They have by many been insisted on, and yet I think it not amiss here once more to report them. The words of *Aristobulus* wherewith he prefaceth his Allegation of them are in *Eusebius*, *Præpar. Evangel. lib.* 13. *cap.* 12. speaking of the seventh Day; διασάφει Ὅμηρος καὶ Ἡσίοδος μετειληφότες ἐκ τῶν ἡμετέρων βιβλίων ἱερὰν εἶναι. *Homer and Hesiod taking it out of our Books do openly affirm that it is sacred.* That what they affirm herein was taken from the *Jewish Books* I much question; nor do I think that in their time, when the Law only was written, that the Nations of the world had any the least acquaintance with their Writings; nor much, until after the *Babylonish Captivity*, when they began to be taken notice of; which was principally diffused under the *Persian Empire*, by their commerce with the *Græcians*, who enquired into all things of that nature, and that had an appearance of secret Wisdom. But these §.13

Appre-

Apprehenſions what ever they were, they ſeem rather to have taken up from the ſecret inſinuations of the *Law of Creation*, and the Tradition that was in the world, of the Matter of Fact. Out of *Heſiod* therefore he cites the following Teſtimonies.

Πρῶτον ἔνη, τετρός τε, καὶ ἑβδόμη ἱερὸν ἦμαρ.

The firſt, the fourth, and the ſeventh Day is ſacred.

Again,

Ἑβδομάτη δ' αὖτις λαμπρὸν φάος ἠελίοιο.

The ſeventh again, the ſacred or illuſtrious Light of the Sun.

And out of *Homer*;

Ἑβδομάτη δ' ἦντινα κατήλυθεν ἱερὸν ἦμαρ.

Then came the ſeventh Day that is ſacred.

Again;

Ἑβδομόν ἦμαρ ἔην καὶ τῷ τετέλετο ἅπαντα.

It was the ſeventh Day wherein all things were finiſhed, or perfected;

Again,

Again,

Ἑβδομάτη δὴ ὁι λίπομεν ῥόον ἐξ Ἀχέροντος.

We left the flood of Acheron on the ſeventh Day.

Whereunto he ſubjoyns an ingenious Expoſition about the Relinquiſhment of the Oblivion of Error, by vertue of the ſacredneſs of the Number ſeven. He adds alſo out of *Linus*.

Ἑβδομάτη δὴ ὁι τετελέσμενα πάντα τέτυκται.

The ſeventh Day wherein all things were finiſhed.

Again,

Ἑβδόμη εἰν ἀγαθοῖς, καὶ ἑβδόμη ἐστὶ γενέθλη,
Ἑβδόμη ἐν πρωτοῖσι, καὶ ἑβδόμη ἐστὶ τελειή.

The ſeventh Day among the beſt things, the ſeventh is the Nativity of all things.
The ſeventh is amongſt the chiefeſt; and is the perfect Day.

Again,

Ἑπτὰ δὲ πάντα τέτυκται ἐν οὐρανῷ ἀστεροέντι
Ἐν κυκλοῖσι φανέντ' ἐπιτελλομένοις ἐνιαυτοῖς.

of which before.

The

The ſame Teſtimonies he repeats again in his *next Chapter* out of *Clemens*, with an Alteration of ſome few words not of any importance: And the Verſes aſcribed to *Linus* in *Ariſtobulus*, are ſaid to be the work of *Callimachus* in *Clemens*, which is not of our concernment. Teſtimonies to the ſame purpoſe may be taken out of ſome of the *Roman* Writers; ſo *Tibullus* giving an Account of the excuſes he made for his unwillingneſs to leave *Rome*,

Aut ego ſum cauſatus aves, aut omina diræ
Saturni ſacra me tenuiſſe Die.

Either I laid it on the Birds; (he had no incouraging Augury,) *or that bad Omens detained me on the ſacred Day of Saturn.* Lib. 1. Eleg. 3.

§. 14 I ſhall not from theſe and the like Teſtimonies contend that the Heathens did generally allow and obſerve themſelves *one Day ſacred in the Week*. Nor can I grant on the other hand, that thoſe antient Aſſertions of *Linus*, *Homer*, and *Heſiod*, are to be meaſured by the late *Roman* Writers, Poets or others, who aſcribe the *ſeventh Dayes ſacred Feaſt* to the *Jews* in way of Reproach; as *Ovid*;

——*nec te peregrina morentur*
Sabbata.

Stay not (thy journey) *for forraign Sabbaths.*

And

And

Culta Palæstino septima festa viro;

The seventh Day Feast observed by the Jew.

Nor shall I plead the Testimony of *Lampridius* concerning the Emperour *Alexander Severus* going unto the *Capitol*, and the Temples on the *seventh Day*; seeing in those times he might learn that Observance from the *Jews*, whose customs he had occasion to be acquainted with. For all antient Traditions were before this time utterly worn out, or inextricably corrupted. And when the *Jews* by their conversation with the *Romans*, after the Wars of *Pompey*, began to represent them unto them again, the generality despised them all, out of their hatred and contempt of that people. And I do know, that sundry Learned men, especially two of late, *Gomarus* and *Selden* have endeavoured to shew, that the Testimonies usually produced in this case do not prove, what they are urged for. Great pains they have taken to refer them all to the sacredness of the *Septenary number* before mentioned, or the *seventh day of the Month*, sacred, as is pretended, on the Account of the Birth of *Apollo*, whereunto indeed it is evident that *Hesiod* hath respect in his ἕβδομον ἱερὸν ἦμαρ. But the Authority of *Aristobulus* and *Clemens* is not to be despised. Something they knew undoubtedly of the state of things in the world in their own Dayes, and those that went before. And they do not only instance in the Testimonies before

fore rehearsed, but also assert, that the *sacredness of one of the seven dayes* was generally admitted by all. And the Testimonies of *Philo* and *Josephus* are so express to that purpose, as that their force cannot be waved, without offering violence unto their words. The words of *Philo* we expressed before. And *Josephus* in his second Book against *Appion*, sayes positively, οὐδ' ἔστιν ὁ πόλις Ἑλλήνων, οὐδὲ τινῶν οὐδὲ βαρβάρων, οὐδὲ ἓν ἔθνος, ἵνθα μὴ τὸ τῆ ἑβδομάδος ἦν ἀργεῖν ἡμεῖς τὸ ἔθος ὁ διαπεφοίτηκεν. *There is neither any City of the Greeks, nor Barbarians, nor any Nation whatever, to whom our custom of Resting on the seventh day is not come.* And this in the words foregoing he affirmeth to have been ἐκ μακροῦ, from a *long time* before, as not taken up by an occasional acquaintance with them. And *Lucian* in his *Pseudologista*, tells us that Children at School were exempted from studying, ἐν ταῖς ἑβδόμαις, *on the seventh Days.* And *Tertullian* in his *Apologie*, *cap.* 16. tells the Gentiles of their *Sabbaths* or *Feasts* on *Saturday.* But yet as was intimated, I shall grant, that the Observation of a *Weekly Sacred Feast* is not proved by the Testimonies produced, which is all that those who oppose them do labour to disprove. But I desire to know from what Original these Traditions were derived, and whether any can be assigned unto them, but that of the Original Institution of the *Sabbatical Rest.* It is known that this was common amongst them; that when they had a general Notion or Tradition of any thing, whose true Cause, Reason, and Beginning they knew not, they would *faign a Reason* or occasion of it, accommodate to their present Apprehensions and Practices, as I have

have elſewhere evinced and cleared. Having therefore amongſt them the Tradition of a *ſeventh Days Sacred Reſt*, which was originally Catholick, and having long loſt the Practice and Obſervance of it, as well as its Cauſe and Reaſon, they laid hold on any thing to affix it unto, which might have any Reſemblance unto what was vulgarly received amongſt them, or what they could divine in their more curious ſpeculations.

The *Hebdomadal Revolution* of Time generally admitted in the world, is alſo a great Teſtimony unto the Original Inſtitution of the Sabbath. Of old it was *Catholick*, and is at preſent received among thoſe Nations, whoſe converſe was not begun until of late, with any of thoſe parts of the world, where there is a light gone forth in theſe things from the Scripture. All Nations, I ſay, in all Ages have from Time immemorial, made the Revolution of *ſeven Dayes* to be the firſt ſtated Period of Time. And this Obſervation is ſtill continued throughout the world, unleſs amongſt them, who in other things are openly degenerated from the Law of Nature; as thoſe *barbarous Indians* who have no computation of times, but by *Sleeps*, *Moons*, and *Winters*. The meaſure of time by a Day and Night is directed unto ſenſe, by the diurnal courſe of the *Sun*: *Lunar Months*, and *Solar years*, are of an unavoidable Obſervation unto all *Rational* Creatures. Whence therefore all men have reckoned Time by Dayes, Months, and Years, is obvious unto all. But whence the *Hebdomadal Revolution*, or *Weekly Period* of Time ſhould make its Entrance, and obtain a Catholick Admittance, §. 15

no man can give an Account, but with reſpect to ſome Impreſſions on the minds of men from the Conſtitution and Law of our Natures, with the Tradition of a *Sabbatical Reſt* inſtituted from the Foundation of the world. Other Original, whether Artificial and Arbitrary, or Occaſional, it could not have. Nothing of any ſuch thing, hath left the leaſt footſteps of its ever being in any of the *Memorials* of Times paſt. Neither could any thing of ſo low an Original or Spring, be elevated to ſuch an Height, as to diffuſe it ſelf through the whole world. A derivation of this Obſervation from the *Chaldæans* and *Ægyptians*, who retained the deepeſt tincture of Original Traditions, hath been manifeſted by others. And ſo fixed was this computation of time on their minds, who knew not the Reaſon of it, that when they made a diſpoſition of the Dayes of the year into any other Period on accounts *Civil* or *Sacred*, yet they ſtill retained this alſo. So the *Romans*, as appears by the Fragments of their old *Kalendars*, had their *Nundinæ* which were dayes of Vacation from Labour, on the *eighth*, or as ſome think the *ninth* Dayes recurring, but yet ſtill made uſe of the ſtated Weekly period. It is of ſome conſideration in this cauſe, and is uſually urged to this purpoſe; that *Noah* obſerved the ſeptenary Revolution of Dayes, in ſending forth the *Dove out of the Ark*; Gen. 8. 10, 12. That this was done *caſually* is not to be imagined. Nor can any Reaſon be given why, notwithſtanding the diſappointment he met with, the *firſt* and *ſecond time*, he ſhould ſtill abide *ſeven dayes* before he ſent again, if you conſider only the natural condition of the Flood, or the Waters

Waters in their abatement. A Revolution of Dayes, and that upon a *ſacred account*, was doubtleſs attended unto by him. And I ſhould ſuppoſe that he ſtill ſent out the Dove the next day after the Sabbath, to ſee as it were, whether God had returned again to Reſt in the works of his hands. And Gen. 29. 27. a *Week* is ſpoken of as a known account of *Dayes* or Time. *Fulfill her Week*; that is, not a Week of years, as he had done for *Rachel*; but fulfill a *Week of Dayes* in the Feſtivals of his marriage with *Leah*. For שבוע זות can have no other ſenſe, ſeeing זות of the *Feminine Gender* relates unto *Leah*, whoſe Nuptials were to be celebrated, and not to שבוע a *Week*, which is of the *Maſculine*. And it was the cuſtom in thoſe antient times of the world, to continue the celebration of a Marriage Feaſt for *ſeven Dayes*, or a Week: as Judg. 14. 12, 15, 17. *The ſeven dayes of the Feaſt*, is ſpoken of as a thing commonly known and in vulgar uſe.

Let us therefore conſider what is offered to weaken the Force of this Obſervation. It is pretended that the Antient *Heathen*, or the contemplative Perſons amongſt them, obſerving the unfixed, various Motions of the *ſeven Planetary Luminaries*, as they uſed and abuſed it to other Ends, ſo they applyed their Number and Names unto ſo many dayes, which were thereby as it were dedicated unto them, which ſhut them up in that ſeptenary Number. But that the Obſervation of the Weekly Revolution of Time, was from the *Philoſophers*, and not the common conſent of the people, doth not appear. For thoſe obſerved al- §. 16

ſo the *twelve Signs of the Zodiack*, and yet made that no Rule to reckon Time or Dayes by. Beſides the Obſervation of the Site and Poſiture of the *ſeven Planets* as to their Height or Elevation with Reſpect unto one another, is as antient as the Obſervation of their peculiar and various motions. And upon the firſt diſcovery thereof, all granted this to be their Order, *Saturne*, *Jupiter*, *Mars*, *Sol*, *Venus*, *Mercury*, *Luna*. What Alteration is made herein by the late *Hypotheſis*, fixing the Sun as in the Center of the World, built on fallible *Phænomena*, and advanced by many arbitrary Preſumptions, againſt evident Teſtimonies of Scripture, and Reaſons as probable as any are produced in its confirmation, is here of no conſideration. For it is certain that all the world in former Ages was otherwiſe minded. And our Argument is not taken in this matter from what really *was true*, but from what was univerſally apprehended *ſo to* be. Now whence ſhould it be, that, if this limiting the firſt Revolution of Time unto ſeven Dayes proceeded from the Planetary Denominations fixed to the Dayes of the year arbitrarily, the Order among the Planets ſhould be ſo changed, as every one ſees it to be? For in the Aſſignation of the *Names* of the *Planets* to the Dayes of the Week, the midſt is taken out firſt, and ſo the fourth in order *incluſive* falls to be next, until the whole Cycle be finiſhed. Some would take the Reaſon hereof from the proportion of *Harmony*, ſome from the *Diurnal Aſcenſion* of the Planets which is ridiculous. So *Dio Caſſius* in the thirty ſeventh Book of his *Hiſtories*, the third of them that remain, treating of the taking of *Jeruſalem*

rusalem by *Pompey* on the *seventh Day of the Week*, when the people out of their superstition made not their wonted Resistance, enquires on that occasion, of the Reason of the Assignation of the *Planetary Names* to the Dayes of the Week, which he affirms to have had its Original from the *Ægyptians*. And two Reasons he tells us that he had heard of the especial Assignation of their several Names unto the several Dayes, in the order wherein they are commonly used. The first is that it was taken from the *Harmony* διὰ τεσσάρων; or the *Musical Note of Diatessaron*. For beginning saith he with *Saturne* in the highest Sphere, and so passing unto the *fourth* in order, it is the *Sun*, and so throughout in the whole Revolution. His other Reason is; that taking the day and night, beginning with the *first hour*, and assigning the Name of a *Planet* to each hour, beginning with *Saturn* for the Reason before mentioned, and the succeeding hours to the other Planets in their Order; so renewing the numerations to the end of the four and twenty hours, the first hour of the next day falls to the *Sun*; and so of the day following to the *Moon*, and the remainder to the other Planets in the order commonly ascribed unto them. What there is in these conjectures, I know not: But both of them give the precedency of the *first* dayes, as they are fixed, unto that which in the true and natural order of the Dayes is the *last*. There is a good account given us of this matter by *Johannes Philoponus*; περὶ κοσμοποιίας, or *de Creation. Mund. lib. 7. cap. 14.* ἐκεῖνό γε μὴν συμπεφώνηται πᾶσιν ἀνθρώποις ἑπτὰ μόνας ἔχει ἡμέρας, αἵτινες εἰς ἑαυτὰς ἀνακυκλουμέναι τὸν ὅλον ποιοῦσι χρόνον. This, saith he, is

consented

consented unto amongst all men, that there are only seven dayes, which by a Revolution into themselves, compose the whole of Time; whereof we can assign no other Reason, but that only which is given by Moses; *the Grecians indeed ascribe the seven dayes to the seven Planets, the first to the* Sun, *the second to the* Moon, *the third to* Mars, *the fourth to* Mercury, *the fifth to* Jupiter, *the sixth to* Venus, *the seventh to* Saturne; *and hereby they first acknowledge that there are but seven dayes whereof all time consisteth; but farther they can give no Reason, why the Dayes are so disposed of unto the Planets. For why did they not rather constitute twelve dayes, from the twelve parts of the Zodiack through which the Sun passing perfecteth the year? Nor can any Reason be assigned from the Motions of the Planets, why any one of the Dayes is inscribed to any of them. It is most likely therefore that the Gentiles, as they without just Reason or Cause dedicate the Planets by the Names of* Dæmons *and* Heroe's, *so when they observed that there were seven dayes acknowledged by all, and that the Planets were so many in number, they did according to their pleasure in the two equal Numbers, assign one day to one Planet, another to another*; to which he adds truly; μόνος δὲ τὴν αἰτίαν τῆ ἑβδομαδικῆ τῶ ἡμέρων ἀριθμῶ θεῖθεν ἐμπεδώσας ὁ μέγας τοῖς ἀνθρώποις ἐπιδέδωκε Μωσῆς. *Only the great* Moses *being divinely inspired hath delivered unto men the true Reason of the septenary Number of the dayes.* So far he. There seems to be some Reason for assigning the conduct of time to the *Sun*, or calling the first day by his name, as also of adjoyning the *Moon* unto him in the next place. For the succession of the Sun though created the *fourth* day, in point of

Use,

Uſe, unto that diffuſed Light which was created the *firſt* Day, with its being the Inſtrumental Cauſe and Meaſure of every day, with the Tradition of the Appointment of *Sun and Moon to rule and diſtinguiſh times and ſeaſons*, with the ſenſible Effects and Operations of them, might eaſily give them the Preheminence by common conſent in giving Names unto the Dayes of the Week. The other Names were added and applyed according to ſome prevailing *Fictions* concerning the Planets, and their Reſpect unto Men and their Actions. But the *Hebdomadal Period of Time*, was fixed long before the impoſition of thoſe Names prevailed among the *Grecians* and the *Romans*, which perhaps is not very antiently, as *Dio* thinks, though they derived them from the *Chaldæans* and *Ægyptians*. And that the acknowledgement of ſeven Dayes, gave occaſion to fix unto them the Names of the ſeven Planets, and not that the Obſervation of the ſeven Planets gave occaſion to compute the Dayes of the World by ſevens, is manifeſt from hence; in that many Nations admitting of the *Hebdomadal Revolution of Time*, gave the dayes in it quite other Names, as various Reaſons or Occaſions did ſuggeſt them unto them. In the antient *Celtick* or *German Tongue*, and all Languages thence deriving, the *Sun* and *Moon* only on the Reaſons before mentioned giving name to the leading Dayes of the Week, the reſt of the dayes are diſtinguiſhed and ſignalized with the Names of the *Conductors* of their firſt great Colonies, in the North-Weſtern Parts of the World. For to fancy that *Tuiſco* is the ſame with *Mars*, *Wooden* with *Mercury*, *Thor* with *Jupiter*, and *Frea* with

Venus, is to fancy what we pleaſe, without the leaſt ground of probability. Nor did the *Celtæ* ever call the Planets by thoſe Names; ſo that if there be any Alluſion in thoſe Names unto thoſe of the *Grecians* and *Romans*, it was not taken from their natural ſpeculation about the *Planets*, but from the pleaſing Fictions about Deified *Heroes*, wherein they were imitated by moſt Nations of the world. The *Engliſh* and *Dutch* have taken in *Saturday* from *Saturn*; other Nations of the ſame extract retain their own occaſional Names. The obſervation therefore of the ſeven Planets, gave neither Riſe, Reaſon, Cauſe, nor Occaſion, to this Original *Period of Time* in an Hebdomadal Revolution of Dayes. And hence *Theophilus Antiochenus*, *lib.* 2. *ad Antolychum* affirms, that *all mortal men agreed in the Appellation of the ſeventh Day*, whoſe Teſtimony is of good force, though himſelf miſtake the Original of that Appellation. For he tells us, that παρ' ἑβραίοις καλεῖται σάββατον, ἑλλήνισι ἑβδομὰς; by an *Error* common to many of the Antients, who could not diſtinguiſh between שבת and שבע. It is alſo to this purpoſe obſerved by *Rivet* and *Selden* from *Salmaſius*, out of *Georgius Syncallus*, in his Chronologie, that the Patriarchs reckoned the times, or diſtinguiſhed them κατ' ἑβδομάδας, *by Weeks* only. This therefore is to me no ſmall Evidence of the Inſtitution and Obſervation of the *Sabbath* from the Foundation of the world. For hence did this *Periodical Revolution of Time*, prevail amongſt the Nations, even thoſe who had not the leaſt converſe with, or knowledge of the *Jews* or their cuſtoms, after the Command and Obſervation of it was renewed amongſt

amongſt them. Not that this Evidence is of it ſelf a ſufficient Teſtimony unto its Original Inſtitution, nor that going before; but that the *Piety* of the *Patriarchs*, and *Traditions* of the *Apoſtate Gentiles*, do confirm the Time of that Inſtitution, which is ſo expreſly recorded.

It remaineth that we take a view of the Opinion advanced by many Learned men in Oppoſition, unto what we have been pleading for. And this is, that the Command concerning the *Sabbath* was peculiar to the *Jews* alone, and that it was given unto them in the *Wilderneſs*, and not at all before. Many of the *Jews* as was declared, are of this Judgement, and thence call the Sabbath the *Bride of their Nation*, that which God gave to them as he did *Eve* to *Adam*, and to no other. *Abulenſis* contends for this Opinion in his Comment on *Exod.* 16. who is followed by ſome Expoſitors of the *Roman Church*; and oppoſed by others, as *Cornelius à Lapide*, *&c.* The ſame Difference in Judgement is found amongſt the Proteſtant Divines. The Diſſertations of *Rivet* and *Gomarus* on this ſubject are well known. The Controverſie being of late renewed, eſpecially among ſome of the *Belgick* Divines, I ſhall take under conſideration the Arguments of one of them who hath laſt of all defended this cauſe, and weigh of what importance they are; ſeparating as much as we can, between the matter of our preſent Diſpute, which is the *Original of the Sabbath*, and that of the *Cauſes* of it which we ſhall nextly enquire into. §. 17

The

§. 18 The Design is to prove that the Sabbath was first given to the Jews and that in the Wilderness. And to this purpose, first having repeated the words of the fourth Commandment, he adds, *Quis vero dicere audebit, verba hæc convenire in hominem ab initio Creationis, sicut hic statuitur?* (that is by his Adversary) *an illi incumbebat opus & quidem servile, idq; per sex dies? an ipsi erant servi & ancillæ? an jumenta requietis indigentia? an peregrini inter portas ejus? quis non videt ad solum Israelitarum statum in toto illo præcepto respici? Ita Calvinus in Gen. 2. Postea in lege novum de Sabbato præceptum datum est, quod Judæis & quidem ad tempus peculiare foret; fuit enim legalis ceremonia, spiritualem quietem adumbrans, cujus in Christo apparuit veritas. Quo nihil efficacius dici poterat.*

Hanc vero præcepti mentem esse patet ex aliis Testimoniis Scripturæ apertissime, in quibus Judæis tantum datum esse Sabbatum constanter docetur. Exod. 16. 29. Videte quod Jehovah dedit vobis illud Sabbatum, idcirco dat vobis cibum bidui. Et Ezek. 20. 12. Sabbata dedi eis, ut essent signum inter me & ipsos ad sciendum me Jehovam sanctificare ipsos. Deniq; Neh. 9. 14. Sabbatum quoq; sanctum notum fecisti eis; quum præcepta statutaq; & leges præciperes eis per Mosem servum tuum. In quibus locis uniformiter docetur tanta cum emphasi, per Mosem deum dedisse Judæis Sabbatum, non ergo aliis gentibus datum fuit; aut ipsis etiam per Majores ipsorum ante illud tempus ab origine Mundi. Disquisit. cap. 2. p. 50.

An. It is by all confessed, that the *Command of the Sabbath* in the Renewal of it in the Wilderness, was accommodated unto the *Pædagogical State* of the

the Church of the *Iſraelites*. There were alſo ſuch Additions made unto it, in the *manner of its Obſervance*, and the ſanction of it, as might adapt its Obſervation unto their *Civil* and *Political* Eſtate, or that *Theocratical* Government which was then erected amongſt them. So was it to bear a part in that *Ceremonial Inſtruction* which God in all his dealings with them intended. To this End alſo the *manner of the Delivery* of the whole Law, and the Reſervation of its *Tables in the Ark* were deſigned. And divers Expreſſions in the Explicatory part of the Decalogue have the ſame Reaſon and Foundation. For there is mention of Fathers and Children to the third and fourth Generation, and of their ſins; of the Land given to the people of God in the fifth; of Servants and Handmaids in the tenth. Shall we therefore ſay, that the *Moral Law* was not before given unto mankind, becauſe it had a *peculiar Delivery* for ſpecial Ends and Purpoſes unto the Jews? It is no Argument therefore, that this Command was not for the ſubſtance of it, given before to mankind in general, becauſe it hath ſome *Modifications* added in the *Decalogue* to accommodate it to the preſent Church, and Civil State of the *Hebrews*, as likewiſe had the fift command in particular.

(2.) For thoſe Expreſſions inſiſted on, of *Work*, *ſervile work*, *work for ſix* Dayes, of *ſervants and handmaids*, of the *ſtranger within the Gates*, they were neceſſary Explications of the Command in its *Application* unto that people; and yet ſuch as had a juſt proportion unto what was enjoyned at the firſt giving of this command; occaſioned from the *outward change* of the ſtate of things amongſt

amongſt men, from what it was in Innocency. For in that ſtate God deſigned man to *work*, and that in the *tilling of the Ground*, whilſt he abode in it, *Gen.* 2. 15. He put the Man in the Garden, לעבדה *to work* in it; the ſame word whereby Work is enjoyned in the *Decalogue*. And whereas God had ſanctified the *ſeventh Day* to be a *Day of Reſt*, and thereon put man into the Garden, לעבדה *to till it*, by work and labour; He did virtually ſay unto him as in the Command, ששת ימים תעבד ועשית כל מלאכתך. *Six dayes ſhalt thou labour, and do all thy work.* Neither was this in the leaſt inconſiſtent with the condition wherein he was created. For man being conſtituted and compoſed partly of an *Immortal ſoul*, of a Divine Extract and Heavenly Original, and partly of a *Body* made out of the Earth, he was a *middle creature* between thoſe which were purely *Spiritual* as the *Angels*, and thoſe which were purely *Terreſtrial*, as the Beaſts of the Field. Hence when God had made man, עפר מן האדמה *of duſt from out of the Earth*, as all the Beaſts of the Field were made; and had given him diſtinctly נשמת חיים, *a breath of life* in a *diſtinct ſubſtance* anſwerable to that of the Angels above, whoſe creation was not out of any *pre-exiſting matter*, but they were the product of an immediate Emanation of Divine Power, as was the *ſoul of man*; there was no *meet help* to be aſſociated unto him in the whole Creation of God. For the *Angels* were not meet for his help and individual converſe, on the account of what was *terrene* and *mortal* in him. And the *Beaſts* were much more unſuited unto him, as having nothing in them to anſwer his

Divine

Divine and *more noble part.* And as his Nature was thus conſtituted, that he ſhould converſe, as it were *amphibiouſly*, between the upper and inferior ſort of creatures; ſo he was divided in his *Work* and *Operations* ſuitably unto the Principles of his Nature and peculiar Conſtitution. For they were partly to be *divine* and *ſpiritual*, partly *terrene* and *earthly*, though under the Government of the Soveraign Divine Principle in him. Hence it was required that in this condition, being not abſolutely fitted as the *Angels* for conſtant contemplation, that he ſhould *work and labour* in the earth, whilſt he continued in it, and his *Terrene* part not refined or made Spiritual and Heavenly. This made a certain *Time of Reſt* neceſſary unto him, and that upon a double Account flowing from the Principles of his own Nature. For his *Earthly Conſtitution* could not alwayes hold out to *labour* with its own ſatisfaction, and his *Intellectual* and divine part was not to be alwayes diverted, but to be furthered in and unto its own peculiar Operations. This made a *Sacred Reſt* neceſſary to him. And in that Addition of *ſweat* and *travail* which befell him in his labour afterwards, That was not a new courſe of life enjoyned him, but a *Curſe* was mixed with that courſe and labour which was originally allotted unto him. So then, although there is a *different manner* of working more neceſſary, and ſuppoſed in the giving of the Law, then was at the firſt Inſtitution of a *Sabbatical Reſt*, yet the change is not in the Law or Command for labour, but in the ſtate or condition of man himſelf.

The ſame may be ſpoken concerning the Addition

tion about *Servants* and *Handmaids*; For in the *State of Innocency* there would have been a ſuperiority of ſome over others, in that Government which is *Oeconomical* or Paternal. Hence all Duties of perſons in ſubordination, are built on the *Law of Nature*; and what is not reſolved thereinto, is Force and Violence. And herein lyes the Foundation of what is ordained with Reference unto *Servants and Strangers*, which is expreſſed in the *fourth Commandment*, with an eſpecial Application to the State of the *Judaical Church and People*. Wherefore although there ſhould have been no ſuch Servants or Strangers, as are intended in the *Decalogue*, in the ſtate of Innocency, when we plead that the *Law of the Sabbath* was firſt given; yet this proves no more, but that this Precept in the *Renovation* and Repetition of it unto the *Jews*, was accommodated to the preſent ſtate of things amongſt them; that ſtate being ſuch as had its Foundation in the Law of Creation it ſelf.

The places adjoyned of *Exod.* 16. 29. *Chap.* 31. 17. *Ezek.* 20. 12. do prove ſufficiently and undeniably, that in the *Moſaical Pædagogie*, the Obſervation of the *ſeventh day*, being preciſely injoyned, there were Additions of ſignification given unto it, that is to the ſeventh day preciſely by Divine Inſtitution, as amongſt them it was to be obſerved. And therefore unto the utmoſt extent of the *Determination of the Day of Reſt*, unto the *ſeventh day* preciſely, and all the ſignificancy annexed unto it, to that people, we acknowledge that the *Sabbath* was abſolutely commenſurate to the Church State of the Jews, beginning and ending with it. But the Argument hence educed; namely, that *God*

gave

gave the Sabbath, that is the Law of it, in a peculiar manner unto the Jews, therefore he had not given the ſame Law for the ſubſtance of it before, unto all mankind, is infirm. For God gave the whole Law to the *Jews* in an eſpecial manner, and enforced the Obſervation of it with a Reaſon or Motive peculiar to them, namely, *I am the Lord thy God which brought thee out of the Land of Ægypt out of the houſe of bondage*; and yet this Law was before given unto them who never were in *Ægypt*, nor never thence delivered. And upon the account of this peculiar Appropriation of the Law unto the Jews, it is ſpoken of in the Scripture in places innumerable, as if it had been given unto them only, and to no others at all. So ſpeaks the *Pſalmiſt*, *Pſal.* 141. 19. מגיד דברו ליעקב חקיו ומשפטיו לישראל *declaring his Words unto Jacob, his Statutes and Judgements unto Iſrael.* Where only חקים and משפטים the *Ceremonial* and *Judicial* Laws are intended, ſo by דברו *his Words*, and that עשר דברים the *ten Words*, as *Moſes* calls the Decalogue. And of them all the *Pſalmiſt* adds *v.*20. לא עשה כן לכל גוי *he hath not done ſo unto any Nation*; namely, not in the *ſame manner*; for none will deny, but that *nine Precepts* at leaſt were given unto all mankind in *Adam.*

It is added by the ſame Learned Author; *Præterea* (p. 51.) *ſi quies ſeptimi diei omnibus ab origine mundi hominibus injuncta fuiſſet, non autem ſolis Iſraelitis à Tempore Moſis, deus non ſolum Iſraelitas ob neglectum illius præcepti ſed & Gentiles, ſemel ſaltem eadem de cauſa reprehendiſſet. Cum vero Iſraelitas ea de cauſa reprehendat ſæpiſſime,* §. 19

Gentiles

Gentiles tamen nuſpiam reprehendere hoc nomine legitur, qui propter peccata in legem naturalem commiſſa toties & tam acriter à Deo reprehenduntur. Luculentum ejus rei exemplum eſt; Nehem. 13. *Tyrii aſſerunt Hieroſolymas & omnes res venales quas vendebant ipſo Sabbato Judæis, & quidem Hieroſolymis.* v. 16. *Non tamen Nehemias peccati violati Sabbati reos arguit Tyrios ſed Judæos.* v. 17. *Tyrios autem clauſis portis pridie Sabbati à veſpera uſq; urbem excludit, & ita compeſcit, & tandem à muris urbis abigit.* v. 19, 20, 21. *Si vero Tyrii hi una cum Judæis lege Sabbati Communi præcepto fuiſſent obſtricti*; *nunne à viro ſanctiſſimo ejus peccati nomine quoq; reprehenſi fuiſſent? quod tamen factum non apparet. Quum præterea Scriptura impia Gentilium feſta, graviter reprehendat, an ſancti Sabbati neglectum, ſi id quoq; ipſis obſervandum fuiſſet, tam conſtanti ſilentio diſſimulaſſet?*

The force of this Argument conſiſts in this Aſſertion, that *whatever we find God did not reprove in the Gentiles, therein they did not ſin, nor had they any Law given unto them concerning it, as not in Adam*; which will by no means be granted. For,

(1.) The Times are ſpoken of wherein *God ſuffered them to walk in their own wayes, and winked at their Ignorance.* Hence as he gave them no *Reproofs* for their ſins, by his revealed Word, ſo thoſe which he gave them by his *Providence* are not recorded. We may not therefore ſay, they ſinned in nothing, but what we find them *reproved for* in particular.

(2.) Other Inſtances may be given of ſins againſt the *Light of Nature* among the Gentiles, and

and that in things belonging to the *second Table*, wherein that Light hath a greater Evidence accompanying it, than in that of the *first*, the first Precept only excepted, which yet we find them not rebuked for. Such were the sins of *Concubinacy* and *Fornication*.

(3.) After the Renovation, or giving of this Command unto the *Jews*, it was the Duty of the Nations to whom the knowledge thereof did come, to take up the Observation of it. For it was doubtless their Duty to *joyn themselves to God and his people*, and with them to observe his Statutes and Judgements; and their not so doing was their sin; which as is pretended they were not reproved for, or God was not displeased with them on that account.

(4.) The Publication of Gods Commands, is to be stated from his *giving* of them; and not from the Instances of mens *transgressing* of them. Nor is it any Rule, that a Law is then *first given*, when mens sins against it are first reproved. For the Instance insisted on, of *Nehemiah* and the *Tyrians*, with his different dealing with them and the *Jews* about the breach of the Law of the Sabbath, *Chap.* 13. it is of no force in this matter. For when the *Tyrians* knew the Command of the *Sabbath* among the *Jews*, which was a sufficient Revelation of the Will of God concerning his Worship, it was their Duty to observe it. I do not say, that it was their Duty *immediately*, and abiding in their *Gentilisme* to observe the *Sabbath* according to the Institution it had among the Jews; but it was their Duty to know, own, and obey the *true God*, and to joyn

themſelves to his people, to do and obſerve all his commands. If this was not their Duty upon that Diſcovery and Revelation, which *thoſe* had of the Will of God who came up to *Jeruſalem*, as they did concerning whom we ſpeak, then was it not their ſin to abide in their *Gentiliſme*; which I I ſuppoſe will not be aſſerted. It was therefore on one Account or other, a ſin in the *Tyrians* to prophane the Sabbath. It will be ſaid, why then did not *Nehemiah* reprove them as well as he did the Jews? The Anſwer is eaſie. He was the *Head* and Governour of the State and Polity of the Jews, unto whom it belonged to ſee that things amongſt them were obſerved and done according to Gods Law and Appointment: And this he was to do with *Authority*, having the warrant of God for it. With the *Tyrians* he had nothing to do; no care of them, no Juriſdiction over them, no entercourſe with them, but according to the *Law of Nations*. On theſe accounts he charged not them with ſin, or a *Moral Evil*, which they would not have regarded, having no regard to the true God, much leſs to his Worſhip; but he threatned them with *War* and *Puniſhment* for diſturbing his Government of the people according to the Law of God.

It is well obſerved, that God *reproved the Profane Feaſts of the Heathens*; and therein unqueſtionably the neglect of them that were of his own Appointment. For this is the Nature and Method of *Negative Precepts*, and condemnatory ſentences in Divine things, that they aſſert what is contrary to that which is forbidden, and recommend that which is oppoſite unto what is condemned. Thus

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the Worſhip of God *according to his own Inſtitution* is commanded in the prohibition of *making to our ſelves*, or finding out wayes of Religious Worſhip and Honour of our own. For whereas it is a *prime Dictate* of the Law of Nature, that God is to be worſhipped according to his own Appointment, which was from the Light of it acknowledged among the Heathen themſelves, it is not any where aſſerted or intimated in the *Decalogical Compendium* of it, unleſs it be in that prohibition. It ſufficeth then, that even among the *Gentiles*, God vindicated the Authority of his own Sabbaths, by condemning their impious Feaſts and abominable Practices in them.

By the ſame *Learned Writer*, *p.* 52. The Teſtimony of the *Jews* in this caſe is pleaded. They generally affirm, that the Sabbath was *given unto them only*, and not to the reſt of the Nations. Hence it is by them called the *Bride of the Synagogue*: Nor do they reckon the command of it amongſt the *Noachical Precepts*, which they eſteem all men obliged unto, and whoſe Obſervation they impoſed on the *Proſelytes* of the Gate, or the *uncircumciſed ſtrangers* that lived amongſt them. Nay they ſay, that others were liable to puniſhment if they did obſerve it. For that part of the command, *nor the ſtranger that is within thy Gate*, they ſay intends no more, but that no *Iſraelite ſhould compell him to work*, or make any advantage of his Labour; but for himſelf he was not bound to abſtain from labour, but might exerciſe himſelf therein at his own diſcretion for his advantage. Theſe things are pleaded at large, and §. 20

confirmed with many Teſtimonies and Inſtances by the *Learned Selden*; and from him are they again by others inſiſted on. But the Truth is, there is not any thing of force in the conceits of theſe *Talmudical Jews* in the leaſt to weaken the principle we have laid down and eſtabliſhed. For,

(1.) As hath been ſhewed, this Opinion is not indeed *Catholick* amongſt them; but many, and thoſe of the moſt Learned of the Maſters do oppoſe it; as we have proved already. And others may be added to them, whoſe Opinion although it be peculiar, yet it wanteth not a fair probability of Truth. For, they ſay, that the firſt part of the Precept, *Remember the Sabbath Day to keep it holy*, hath reſpect to the glorifying of God on the account of his Original Work and Reſt. This therefore belongs unto all mankind. But as for that which follows about the *ſix dayes labour, and the ſeventh dayes ceſſation or quiet*; it had reſpect unto the Bondage of the *Iſraelites in* Ægypt, and their deliverance thence, and was therefore peculiar unto them. So *R. Ephraim in Keli Jacar.* And hence it may be, the Word, *Remember*, hath reſpect unto the Command of the Sabbath from the Foundation of the world. And therefore when the Command is repeated again, with peculiar reſpect to the Church of *Iſrael*, as the Motive, from the *Ægyptian Bondage* and deliverance is expreſſed; ſo the Caution of Remembring is omitted, *Deut.* 5. 12. and tranſferred to this other occaſion; *Remember that thou waſt a ſervant*, v. 15.

(2.) The ſole Foundation of it is laid in a corrupt

corrupt and *falſe Tradition* or conceit, of the giving of the Law of the Sabbath in *Mara*; which we have before diſproved, and which is deſpiſed as vain and fooliſh by moſt Learned men.

(3.) The Aſſertors of this Opinion do woſully contradict themſelves, in that they generally acknowledge that the Sabbath was obſerved by *Abraham*, and other *Patriarchs*, as it ſhould ſeem, at leaſt four hundred years before its Inſtitution.

(4.) It is none of the ſeven, called, *Noachical Precepts*; for they contain not the whole Law of Nature, or Precepts of the Decalogue, and one of them is *Ceremonial* in their ſenſe; ſo that nothing can thence be concluded againſt the Original or Nature of this Law.

(5.) That an *uncircumciſed ſtranger* was liable to puniſhment if he obſerved the Sabbath, is a *fooliſh imagination*, not inferiour unto that of ſome others of them, who affirm that all the *Gentiles ſhall keep the Sabbath, one day in ſeven in Hell.*

6. For the Diſtinction which they have invented, that a *Proſelyte of the Gate* might work for himſelf, but not for his Maſter, it is one of the many whereby they make *void the Law of God* through their Traditions. Thoſe who of old amongſt them feared God, knowing their Duty to inſtruct their *Houſholds* or *Families*, that is, their Children and Servants, in the Wayes and Worſhip of God, walked by another Rule.

It is farther pleaded by the ſame Author, *p.* 53. §. 21 *That the Gentiles knew nothing of this Sabbatical Feaſt, but that when it came to their knowledge they*

derided and exploded it as a particular Superſtition of the Jews. To this purpoſe many Inſtances out of the *Hiſtorians* and *Poets*, who wrote in the time of the firſt *Roman Emperors*, are collected by *Selden*, which we are again directed unto. Now it could not be, but that if it had been originally appointed unto all mankind, that they ſhould have been ſuch ſtrangers unto it. But this matter hath been diſcourſed before. And we have ſhewed that ſundry of the *firſt Writers* of the Chriſtian Church were otherwiſe minded; for they judged and proved, that there was a Notion at leaſt of the *ſeventh Dayes Sacred Reſt*, diffuſed throughout the world. And they lived nearer the times of the *Gentiles* Practice, than thoſe by whom their Judgement and Teſtimony are ſo peremptorily rejected. It is not unlikely, but that they might be miſtaken in *ſome of the Teſtimonies* whereby they confirm their Obſervation; yet this hinders not, but that the Obſervation it ſelf may be *true*, and ſufficiently confirmed by other Inſtances which they make uſe of.

For my part, as I have ſaid, I will not, nor for the ſecurity of the Principle laid down, need I to contend, that the *ſeventh Day* was obſerved as a *ſacred feaſt* amongſt them. It is enough that there were ſuch *Notices* of it in the World, as could proceed from no other Original, but that pleaded for, which was common unto all. The *Roman* Writers, *Poets* and *others*, do ſpeak of, and contemn the *Judaical Sabbaths*, under which Name they comprehended all their Sacred Feaſts and Solemn Abſtinencies. Hence they reproached them with their *Sabbatical Faſts*; of which number

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the *ſeventh day Hebdomadal Sabbath* was not. But they never endeavoured to come to any real Acquaintance with their *Religious Rites*, but took up vulgar Reports concerning them, as did their *Hiſtorians* alſo, who in the Affairs of other Nations are ſuppoſed to have been curious and diligent.

Indeed after the Conqueſt of *Jeruſalem* by *Pompey*, when the People of the Jews began to be known among the *Romans*, and to diſperſe themſelves throughout their Provinces, they began every day more and more to hate them, and to caſt all manner of reproaches on them without regard to Truth or Honeſty. And it may not be amiſs here a little (*by the way*) to enquire into the Reaſons of it. The principal cauſe hereof no doubt, was from the God they worſhipped, and the manner of his Worſhip obſerved amongſt them. For finding them to acknowledge and adore *one only* (the true) *God*, and that without the uſe of any kind of *Images*, they perceived their own Idolatry and Superſtition to be condemned thereby. And this had been the condition of that people under the former Empires, of the *Chaldæans*, *Perſians*, and *Grecians*. God had appointed them to be his *Witneſſes* in the world, that he was God, and that there was none other. Iſa. 44. 8, 9, 10. *Ye are my Witneſſes, is there a God beſides me, there is no God, I know not any.* As alſo Chap. 43. 10, 11, 12. *Ye are my Witneſſes, that before me there was no God formed, neither ſhall there be any after me, I even I am the Lord, and beſides me there is no Saviour; therefore* §. 22

ye are my Witneſſes, ſaith the Lord, that I am God. This greatly provoked, as other Nations of old, ſo at length the *Romans*, as bidding defiance to all their Gods, and their Worſhip of them, wherein they greatly boaſted. For they thought that it was meerly by the *Help of their Gods*, and on the account of their Religion, that they conquered all other Nations. So *Cicero Orat. de Reſpon. Haruſp. Quam volumus ipſi nos amemus, tamen nec numero Hiſpanos, nec robore Gallos, nec calliditate Pœnos, nec artibus Græcos, ſed pietate & religione, atque hac una ſapientia, quod deorum immortalium numine omnia regi, gubernariq; proſpeximus, omnes gentes nationeſq; ſuperavimus. Let us love and pleaſe our ſelves as we think meet, yet we ontgo neither the* Spaniards *in number, nor the* Gaules *in ſtrength, nor the* Africans *in craft, nor the* Grecians *in Arts; but it is by our Piety and Religion, and this only Wiſdom, that we refer all to the Government of the immortal Gods, that we have overcome all Countreys and Nations.* And *Dionyſius Halicarnaſſeus, Antiquit. Rom. lib.* 2. having given an account of their Sacred Rites and Worſhip, adds that he did it ἵνα τοῖς ἀγνοοῦσι τὴν Ῥωμαίων εὐσέβειαν, ἣν οἱ ἄνδρες ἀπεδείξαντο, μὴ παράδοξον φανῇ τὸ πάντας αὐτοῖς τὸ κράτιστον λαβεῖν ἐν πολέμοις τέλος. *That thoſe who knew not before the Piety or Religion of the* Romans, *might not now think it ſtrange, that they ſhould have ſuch ſucceſs in all their Wars.* To be judged and condemned in thoſe things by the contrary witneſs of the *Jews*, they could not bear. This made them reflect on God himſelf, as the God which they worſhipped. They called him *incertum*, and *ignotum*, affirming the Rites of his Worſhip to

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be *absurd*, and contrary to the common consent of mankind, as *Tacitus* expresly: *Hist. lib.* 5. The best they could afford when they spake of him was, ὅς τις ποτὲ οὗτος ἐστὶν, *who ever he be.* And *Tully* will not allow that it was any respect to their God, or their Religion, which caused *Pompey* to forbear spoiling the Temple when he took it by force. *Non credo*, saith he, *religionem impedimento præstantissimo Imperatori fuisse, quod victor ex illo fano nihil attigerit. Orat. pro Flacc.* whereunto he adds as high a Reproach of them and their Religion as he could devise. *Stantibus Hierosolymis, pacatisq; Judæis, tamen istorum religio sacrorum, à splendore hujus imperii; gravitate nominis nostri, majorum institutis abhorrebat; nunc vero hoc magis, quod illa gens, quid de nostro imperio sentiret ostendit armis, quam cara diis immortalibus esset, docuit, quod victa est, quod elocata, quod servata. Whilst* Jerusalem *stood* (that is, in its own Power) *and the Jews were peaceable, yet their Religion was unworthy the splendor of this Empire, the gravity of our Name, and abhorrent from the Ordinances of our Ancestors; how much more now, when that Nation hath shewed what esteem it hath of our Empire by its Arms; and how dear it is to the immortal Gods, that it is conquered, and set out under Tribute.* The like Reflections, yea worse, may be seen in *Trogus*, *Tacitus*, *Plutarch*, *Strabo*, and *Democritus in Suidas* with others.

Another Ground of their Hatred was, that the *Jews* whilst the Temple stood, gathered great summs of money out of all their Provinces, which they sent unto the Sacred Treasury. So the same §.23

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Perſon informs us in the ſame place: *Cum Aurum Judæorum nomine, quotannis ex Italia, & ex omnibus veſtris Provinciis Hieroſolymam exportari ſoleret. Out of* Italy *and all other Provinces of the Empire, there was Gold wont to be ſent by the Jews to Jeruſalem*; as now the *European* Jews do contribute to the maintenance of their Synagogues in the ſame place; and this is acknowledged by *Philo, Legat. ad Caium*; and *Joſephus Antiqui. lib.* 14. *cap.* 11. to have been yearly a very *great ſumm.* But by his *Judæorum nomine*, he ſeems not only to expreſs that the Returns of the Gold mentioned were made in the name of the *Jews*, but alſo to intimate, that it might be raiſed by others alſo, who had taken on them the profeſſion of their Religion. For this was the third and principal cauſe of their Hatred and Animoſity, namely that they drew over multitudes of all ſorts of perſons to the profeſſion of the Law of *Moſes*. And a good work this was, though vitiated by the wickedneſs and corrupt Ends of them who employed themſelves therein, as our Saviour declares, *Matth.*23. 15. This greatly provoked the *Romans* in thoſe dayes, and on every occaſion they ſeverely complain of it. So *Dio Caſſius* ſpeaking of them adds, ᾧ ἔστι καὶ παρὰ τοῖς Ρωμαίοις τὸ γένος τοῦτο, καὶ πολλάκις μὲν πολλαχοῦ, ἀυξηθὲν δὲ ἐπὶ πλεῖστον; ὥστε καὶ ἐς παῤῥησίαν τῶν νομίσεως ἐκπεσεῖν. *And this kind of men* (that is men of this Profeſſion, not natural Jews,) *is found alſo among the Romans; which though they have been frequently puniſhed, yet have for the moſt part encreaſed, ſo as to take the liberty of making Laws to themſelves.* For their puniſhments, an Account is given us in *Suetonius in Domit.* and

others,

thers, of the Inquiſition and Search, made after ſuch as were circumciſed. And as to their making of Laws unto themſelves, he reſpects their Feaſts, Sabbaths, Abſtinencies, and ſuch like Obſervances as the *Jews* obliged their *Proſelytes* unto. In like manner complaineth *Juvenal*,

Romanas autem ſoliti contemnere Leges
Judaicum ediſcunt, & ſervant ac metuunt jus
Tradidit arcano quodcunq; volumine Moſes.

Contemning the Roman *Laws, they learn the Rites and Cuſtoms of the Jews, obſerving and learning the whole Right or Law delivered in the ſecret Writing of Moſes.* *Seneca* is yet more ſevere. *Cum interim uſq; eo ſceleratiſſima gentis conſuetudo convaluit, ut per omnes jam terras recepta ſit: Victi victoribus leges dederunt. The cuſtom of this wicked Nation hath ſo far prevailed, that it is now received among all Nations: The conquered, have given Laws to the Conquerors.* And *Tacitus*, *Peſſimus quiſq; ſpretis religionibus patriis tributa & ſtipes, illuc* (that is to *Jeruſalem*) *congerebat.* The like revengeful Spirit appears in thoſe Verſes of *Rutilius lib.* 1. *Itinerar.* though he lived afterwards under the Chriſtian Emperors.

O utinam nunquam Judæa victa fuiſſet
Pompeii Bellis, imperioq; Titi;
Lætius exciſæ peſtis contagia ſerpunt
Victoreſq; ſuos natio victa premit.

But it is not unlikely, that he reflects on *Chriſtians* alſo.

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§.24 We may add hereunto, that for the moſt part the converſation of the *Jews* amongſt them was wicked and provoking. They were a people that had for many Generations been harraſed and oppreſſed, by all the principal Empires in the world; this cauſed them to hate them, and to have their minds alwayes poſſeſſed with revengeful thoughts. When our *Apoſtle* affirmed of them, *that they pleaſed not God, and were contrary to all men*; 1 Theſſ. 2. 15. he intends not their oppoſition to the Goſpel, and the Preachers of it, which he had before expreſſed; but that envious contrariety unto *mankind* in general, which they were poſſeſſed with. And this evil frame, the Nations aſcribed to their Law it ſelf. *Moſes novos ritus contrarioſq; cæteris mortalibus & gentibus indidit*, ſaith *Tacitus*. But this moſt falſly; no Law of man ever taught that benignity, kindneſs, and general uſefulneſs in the world, as theirs did. The people themſelves being grown wicked and corrupt, *pleaſed not God, and were contrary to all men*. Hence they were looked on as ſuch, who obſerved not ſo much as the *Law of Nature* towards any but themſelves; as reſolving

Quæſitum ad fontem ſolos diducere verpos.

Not to direct a thirſty perſon to a common Spring if uncircumciſed. Whence was that Cenſure of *Tacitus*, *Apud ipſos fides obſtinata, miſericordia in Promptu, adverſus omnes alios hoſtile odium.* Faithful and merciful among themſelves, towards all others they were acted with irreconcilable hatred; which

which well expreſſeth what our Saviour charged them with, as a corrupt principle among them, Matth. 5. 43. *Thou ſhalt love thy neighbour, and hate thine enemy.* Into which two ſorts they diſtributed all mankind; that is in their ſenſe, their own Countrey-men and Strangers.

Their corrupt and wicked converſation alſo made *them* a reproach, and their Religion contemned. So was it with them from their firſt Diſperſion as God declares, Ezek. 36. 20. *When they entred unto the Heathen whither they went, they profaned my holy name, when they ſaid to them, theſe are the people of the Lord.* And their wickedneſs increaſed with their time; for they ſtill learned the *corrupt and evil Arts*, with all wayes of deceit, uſed in the Nations where they lived, until for the crimes of many, the whole Nation became the common hatred of mankind. And, that we may return from this *Digreſſion*, this being the ſtate of things then in the world, we may not wonder, if the Writers of thoſe dayes were very ſupinely negligent, or maliciouſly envious, in reporting their Wayes, Cuſtoms, and Religious Obſervances. And it is acknowledged that before thoſe Times, the long courſe of *Idolatry* and *Impiety* wherein the whole world had been ingaged, had utterly corrupted and loſt the Tradition of a *Sabbatical Reſt*. What *Notices* of it continued in former Ages, hath been before declared.

But it is further pleaded (*p.* 54.) *that indeed the Gentiles could be no way obliged to the Obſervation of the fourth Commandment; ſeeing they had no Indication of it, nor any means to free them from* §. 25

from their Ignorance of the Being of any ſuch Law. That they had, and had loſt the knowledge of it, in and by their Progenitors, is rejected as a vain pretence. And ſo much weight is laid on this conſideration, that a demand is made of *ſomewhat to be returned in anſwer, that may give any ſatisfaction unto conſcience.* But I underſtand not the force of this pretended Argument. Thoſe who had abſolutely loſt the knowledge of the *true God*, (in and by their Progenitors) as the *Gentiles* had done, might well alſo loſe the knowledge of all the concernments of his Worſhip. And ſo they had done, excepting only that they had traduced ſome of his Inſtitutions, as *Sacrifices*, into their own Superſtition; and ſo had they corrupted the uſe of his *Sabbaths* into that of their Idolatrous Feaſts. But when the *true God*, had no other acknowledgements amongſt them, but what anſwered the Title of the *Unknown God*, is it any wonder that his Wayes and Worſhip might be unknown amongſt them alſo? And it is but pretended that they had no *Indication of a Sabbatical Reſt, nor any means to free them from their Ignorance* Mans duty is both to be learned and obſerved in Order. It is in vain to expect, that any ſhould have *Indications of an holy Reſt unto God*, before they are brought to the knowledge of God himſelf. When this is obtained, when the *true God* upon juſt Grounds is owned and acknowledged, than that *ſome time* be ſet apart for his ſolemn Worſhip, is of Moral and Natural Right. That this is included in the very firſt notion of the true God, and our dependance upon him, all men do confeſs. And this principle was abuſed among

among the *Heathen* to be the foundation of all their ſtated Annual, or Monthly Sacred Solemnities, after they had nefariouſly loſt the *only Object* of all Religious Worſhip. Where this Progreſs is made, as it might have been, by attending to the *directive Light of Nature*, and the impreſſions of the Law of it left upon the ſouls of men, there will not be wanting ſufficient *Indicatives* of the meeteſt ſeaſon for that Worſhip. However theſe things were, and are to be conſidered and admitted in their *Order*; and with reſpect unto that Order is their Obligation. The *Heathen* were bound firſt to know and own the true God, and him alone; then to worſhip him ſolemnly; and after that, in order of Nature, to have ſome *ſolemn time* ſeparated unto the Obſervance of that Worſhip. Without an Admiſſion of theſe, all which were neglected and rejected by them, there is no place to enquire after the Obligation of an *Hebdomadal Reſt*. And their *Non-obſervance* of it was their ſin, not firſtly, directly, and immediately; but *conſequentially*, as all others are that ariſe from an Ignorance or Rejection of thoſe greater Principles whereon they do depend.

§. 26. The trivial Exception from the difference of the *Meridians* is yet pleaded alſo. For hence it is pretended to be impoſſible, *that all men ſhould preciſely obſerve the ſame day*. For if a man ſhould ſail round the world by the *Eaſt*, he will at his return home have *gotten a day* by his continual approach towards the riſing Sun. And if he ſteer his courſe *Weſtward*, he will *loſe a day* in the annual Revolution, as it is gotten the other way;

ſo

ſo did the *Hollanders An.* 1615. And hence the *poſterity of Noah*, gradually ſpreading themſelves over the world, muſt have gradually come to the Obſervation of different ſeaſons, if we ſhall ſuppoſe a Day of Sacred Reſt required of them, or appointed to them. *Apage Nugas.* If men might ſail *Eaſtward* or *Weſtward*, and not continually have *ſeven dayes* ſucceeding one another, there would be ſome force in this Trifle. On our *Hypotheſis*, where ever men are, a *ſeventh part* of their Time, or a *ſeventh day* is to be ſeparated to the Remembrance of the Reſt of God, and the other Ends of the Sabbath. That the Obſervance of this portion of time ſhall in all places *begin and end at the ſame Inſtants*, the Law and Order of Gods Creation will not permit. It is enough that amongſt all who can aſſemble for the Worſhip of God, there is no difference in general, but that they all obſerve the ſame *Proportion of Time*. And he who by circumnavigation of the world, (ſuch rare and extraordinary Inſtances being not to be provided for in a general Law) *getteth* or *loſeth a day*, he may at his return with a good conſcience, give up again, what he hath got, or retrive what he hath loſt, with thoſe with whom he fixeth. For all ſuch *occaſional Accidents* are to be reduced unto the common Standard. All the Difficulty therefore in this Objection relates to the preciſe Obſervation of the *ſeventh Day* from the Creation; and not in the leaſt unto *one day in ſeven*. And although the *ſeventh day* was appointed principally for the *Land of Paleſtine*, the ſeat of the Church of old, wherein there was no ſuch *Alteration of Meridians*; yet I doubt not,

not, but that a *wandring Jew* might have observed the foregoing Rule, and reduced his Time to order upon his return home. What other exceptions of the like nature occur in this cause, they shall be removed and satisfied in our *next enquiry*, which is after the *Causes of the Sabbath*; and the Morality of the Obſervation of one day in ſeven.

Exercitatio Tertia.

(1) *Of the Causes of the Sabbath.* (2) *God the Absolute Original Cause of it. Distinction of Divine Laws into Moral and Positive.* (3) *Divine Laws of a mixt nature, partly Moral, partly Positive.* (4) *Opinion of some that the Law of the Sabbath was purely Positive. Difficulties of that Opinion.* (5) *Opinion of them who maintain the Observation of one Day in seven to be Moral.* (6) *Opinion of them who make the Observation of the seventh Day precisely to be a Moral Duty.* (7) *The second Opinion asserted.* (8) *The common Notion of the Sabbath explained.* (9) *The true Notion of it farther enquired into.* (10) *Continuation of the same Disquisition.* (11) *The Law of Nature wherein it consists. Opinion of the Philosophers.* (12) *Not comprized in the Dictates of Reason. No obliging Authority in them formally considered.* (13) *Uncertainty and disagreement about the Dictates of Reason. Opinions of the* Magi, Zeno; Chrysippus, Plato; Archelaus, Aristippus, Carneades; Brennus, &c. (14) *Things may belong to the Law of Nature not discoverable to the common Reason of the most.* (15) *The Law of Nature wherein it doth really consist.* (16) *Light given unto a septenary Sacred Rest, in the Law of Nature.* (17) *Farther Instances thereof.* (18) *The Observation of the Sabbath on the same foundation*

foundation with Monogamy. (19) *The ſeventh Day an appendix of the Covenant of Works.* (20) *How far the whole Notion of a Weekly Sacred Reſt was of the Law of Nature.* (21) *Natural Light obſcured by the Entrance of Sin.* (22) *The ſumm of what is propoſed.* (23) *The enquiry about the Cauſes of the Sabbath renewed.* (24) *The Command of it in what ſenſe a Law Moral, and how evidenced ſo to be.* (25) *To Worſhip God in Aſſociations and Aſſemblies, a Moral Duty.* (26) *One Day in ſeven required unto ſolemn Worſhip by the Law of our Creation.* (27) *What is neceſſary to warrant the Aſcription of any Duty to the Law of Creation.* (28) 1. *That it be congruous to the known Principles of it.* (29) 2. *That it have a general Principle in the Light of Nature.* (30) 3. *That it be taught by the Works of Creation.* (31) 4. *Direction for its Obſervance, by ſuperadded Revelation, no impeachment of it.* (32) *How far the ſame Duty may be required by a Law Moral, and by a Law Poſitive.* (33) *Vindication of the Truths laid down from an Objection.* (34) *Other Evidences of the Morality of this Duty* (35) *Required in all ſtates of the Church.* (36) *Theſe various ſtates.* (37) *Command for the Sabbath before the Fall.* (38) *Before, and at the giving of the Law, and under the Goſpel.* (39) *Whether appointed by the Church.* (40) *Of the fourth Commandment in the Decalogue.* (41) *The proper ſubject of it.* (42) *The ſeventh Day preciſely not primarily required therein.* (43) *Somewhat moral in it granted by all.* (44) *The matter of this Command, a Moral Duty by the Law of Cre-*

ation. (45) *The Morality of the Precept it self proved from its interest in the Decalogue by various Instances.* (46) *The Law of the Sabbath only preferred above all Ceremonial and Judicial Laws.* (47) *The Words of our Saviour,* Matth. 24. 20. *emsidered.* (48) *The whole Law of the Decalogue established by Christ.* (49) *Objections proposed.* (50) *The first answered.* (51) *The second answered.* (52) *The third answered.* (53) *One Day in seven, not the seventh Day precisely required in the Decalogue.* (54) *An Objection from the sense of the Law.* (55) *Answered.* (56) (57) *Other Objections answered.* (58) Col. 2. 16, 17. *considered.*

The Third Exercitation.

Causes of the Sabbath.

§. 1 WE have fixed the *Original* of the *Sabbatical Rest*, according to the best light we have received into these things, and confirmed the Reasons of it with the consent of mankind. The next step in our progress must be an Enquiry into *its Causes.* And here also we fall immediately into those Difficulties and Entanglements, which the various Apprehensions of *Learned Men* promoted and defended with much Diligence, have occasioned. I have no Design to oppose or con-

contend with any, although a *modeſt Examination* of the Reaſons of ſome, will be indiſpenſibly neceſſary unto me. All that I crave, is the liberty of propoſing my own *Thoughts* and *Judgement* in this matter, with the Reaſons and Grounds of them. When that is done, I ſhall humbly ſubmit the whole, to the Examination and Judgement of all that *call upon the Name of our Lord Jeſus Chriſt, their Lord, and ours.*

First, It is agreed by all, that God alone is the §. 2
Supream, Original, and *Abſolute Cauſe* of the Sabbath. When ever it began, when ever it ends, be it expired, or ſtill in force, of what *kind* ſoever were its Inſtitution, the Law of it was from God. *It was from Heaven, and not of men*; and the Will of God is the ſole Rule and meaſure of our Obſervation of it, and Obedience to him therein. What may, or may not be done, in reference unto the Obſervation of a *Day of holy Reſt* by any inferior Authority, comes not here under conſideration. But whereas there are two ſorts of Laws whereby God requires the Obedience of his Rational Creatures, which are commonly called *Moral* and *Poſitive*, it is greatly queſtioned and diſputed, to whether of theſe ſorts doth belong the Command of a Sabbatical Reſt. *Poſitive Laws* are taken to be ſuch, as have no Reaſon for them in themſelves, nothing of the matter of them, is taken from the things themſelves commanded, but do depend *meerly* and *ſolely* on the Soveraign Will and Pleaſure of God. Such were the Laws and Inſtitutions of the *Sacrifices of old*; and ſuch are thoſe which concern the *Sacraments* and other things of

the like nature under the New Teſtament. *Moral Laws* are ſuch as have the Reaſons of them taken from the Nature of the things themſelves required in them. For they are *Good* from their reſpect to the nature of God himſelf, and from that nature and order of all things, which he hath placed in the creation. So that this ſort of Laws is but *Declarative* of the abſolute goodneſs of what they do require; the other is *Conſtitutive* of it, as unto ſome certain Ends. *Laws Poſitive*, as they are occaſionally given, ſo they are eſteemed *alterable* at pleaſure. Being fixed by meer Will and Prerogative, without reſpect to any thing that ſhould make them neceſſary antecedent to their giving, they may by the ſame Authority at any time be taken away and aboliſhed. Such I ſay are they in their own nature, and as to any *firmitude* that they have from their own ſubject matter. But with reſpect unto Gods *Determination*, Poſitive Divine Laws, may become *eventually* unalterable. And this Difference is there between *Legal* and *Evangelical* Inſtitutions. The Laws of both are *Poſitive* only, equally proceeding from Soveraign Will and Pleaſure, and in their own Natures equally alterable. But to the former, God had in his purpoſe fixed a *determinate time and ſeaſon*, wherein they ſhould expire, or be altered by his Authority; the latter he hath fixed a perpetuity and unchangeableneſs unto, during the ſtate and condition of his Church in this world. The other ſort of Laws are *perpetual and unalterable* in themſelves, ſo far as they are of that ſort, that is *Moral*. For although a Law of that kind may have an *eſpecial Injunction* with ſuch

such circumstances as may be changed and varied, (as had the whole *Decalogue* in the Commonwealth of *Israel*) yet so far as it is *Moral*, that is, that its Commands or Prohibitions, are necessary emergencies, or expressions of the Good or Evil of the things it commands or forbids, it is invariable. And in these things there is an Agreement; unless sometimes through mutual Oppositions men are chased into some Exceptions or Distinctions.

Unto these two sorts do all Divine Laws belong, and unto these Heads they may be all reduced. And it is pleaded by some, that these kinds of Laws are *contradistinct*; so that a Law of one kind, can in *no sense* be a Law in the other. And this doubtless is true *reduplicatively*, because they have especial formal Reasons. As far, and wherein, any Laws are *Positive*, they are not *Moral*; and as far as they are purely *Moral*, they are not formally Positive, though given after the manner of positive Commands. Howbeit this hinders not but that some do judge, that there may be and are *Divine Laws* of a mixt nature. For there may be in a Divine Law, a foundation in, and respect unto somewhat that is *Moral*; which yet may stand in need of the superaddition of a Positive Command for its due Observation unto its proper End. Yea, the *Moral Reason* of things commanded, which ariseth out of a due natural Respect unto God, and the order of the Universe, may be so deep and hidden, as that God who would make the Way of his Creatures plain and easie, gives out expres *positive Commands* for §. 3

the Obſervance, of what is antecedently neceſſary by the Law of our Creation. Hence a Law may partake of both theſe Conſiderations, and both of them have an equal influence into its Obligatory Power. And by this means ſundry Duties, ſome *Moral*, ſome *Poſitive*, are as it were compounded in one Obſervance; as may be inſtanced in the great Duty of *Prayer*; Hence the whole Law of that Obſervance becomes of a *mixt nature*, which yet God can ſeparate at his pleaſure, and taking away that which is *Poſitive*, leave only that which is abſolutely *Moral* in force. And this kind of Laws, which have their Foundation in the nature of things themſelves, which yet ſtand in need of farther Direction for their due Obſervation, which is added unto them by Poſitive Inſtitution, ſome call *Moral Poſitive*.

§. 4 According to theſe *Diſtinctions* of the Nature of the Laws which God expreſſeth his Will in and by, are mens Apprehenſions different about the *immediate* and *inſtrumental Cauſe* of the Sabbatical Reſt. That God was the Author of it, is as was ſaid, by all agreed. But ſay ſome, the Law whereby he appointed it was purely *Poſitive*, the matter of it being arbitrary, ſtated and determined only in the Command it ſelf; and ſo the whole Nature of the *Law*, and *that* commanded in it, changeable. And becauſe *Poſitive Laws* did, and alwayes do reſpect ſome other things beſides and beyond themſelves, it is pleaded that this Law was *Ceremonial* and *Typical*; that is, it was an Inſtitution of an outward preſent Religious Obſervation, to ſignifie and repreſent, ſome thing not preſent, nor yet come; ſuch were all the particulars

lars of the whole ſyſteme of *Moſaical Worſhip*, whereof this Law of the Sabbath was a part, and an Inſtance. In brief, ſome ſay, that the *whole Law of the Sabbath* was as to its general Nature *poſitive*, and *arbitrary*, and ſo changeable; and in particular, *Ceremonial* and *Typical*, and ſo actually changed and aboliſhed. But yet it is ſo fallen out, that thoſe who are moſt *poſitive* in theſe Aſſertions, cannot but acknowledge, that this Law is ſo ingrafted into, and ſo cloſed up with ſomewhat that is *Moral* and unalterable, that it is no eaſie thing to hit the joint aright, and make a ſeparation of the one from the other. But concerning any other Law expreſly and confeſſedly *Ceremonial*, no ſuch thing can be obſerved. They were all evidently and entirely *arbitrary Inſtitutions*, without any ſuch neer Relation to what is *Moral*, as might trouble any one to make a diſtinction between them. For Inſtance; the Law of Sacrifices hath indeed an anſwerableneſs in it to a great *Principle of the Law of Nature*; namely that we muſt *honour God with our ſubſtance*, and the beſt of our Increaſe; yet that this might be done many other wayes, and not by Sacrifice, if God had pleaſed ſo to ordain, every one is able to apprehend. It is otherwiſe in this matter; for none will deny, but that it is required of us in and by the *Law of Nature*, that ſome Time be ſet apart and dedicated unto God, for the Obſervation of his ſolemn Worſhip in the world. And it is plain to every one, that this *natural dictate* is inſeparably included in the Law of the Sabbath. It will therefore ſurely be difficult to make it abſolutely and univerſally *poſitive*. I know ſome

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begin to whisper things inconsistent with this confession. But we have as yet the *Universal consent* of all Divines, Antient and Modern, Fathers, Schoolmen and Casuists concurring in this matter. For they all unanimously affirm, that the *separation of some part of our Time to sacred uses*, and the solemn honouring of God, is required of us in the Light, and by the Law of Nature. And herein lyes the fundamental notion of the Law now enquired after. This also may be farther added, that whereas this *Natural dictate* for the observation of some time in the solemn Worship of God, hath been accompanied with a Declaration of his Will from the foundation of the world that this Time should be one day in seven, it will be a matter of no small Difficulty to find out what is *purely positive* therein.

§. 5 Others building on this Foundation, that the Dedication of some part of our Time to the Worship of God, is a duty *Natural* or *Moral*, as required by the Law of our Creation, (not that Time in it self which is but a circumstance of other things, can be esteemed Moral, but that our observation of Time may be a Moral Duty) do add; that the *Determination of one Day in seven*, to be that portion of Time so to be dedicated, is inseparable from the same foundation, and is of the same Nature with it; That is, that the *Sabbatical Observation of one Dayes Holy Rest in seven*, hath a Moral Precept for its Warranty, or that which hath the nature of a Moral Precept in it; so that although the Revolution of Time in seven Dayes, and the confining of the Day to that determined

mined ſeaſon, do depend on *Revelation* and a Poſitive Command of God for its Obſervance, yet on ſuppoſition thereof, the *Moral* Precept prevails in the whole, and is everlaſtingly Obligatory. And there are ſome Divines of great Piety and Learning, who do judge, that a Command of God given unto all men, and equally Obligatory unto all, reſpecting their *manner of living unto God*, is to be eſteemed a *Moral Command*, and that indiſpenſible and unchangeable; although we ſhould not be able to diſcover the Reaſon of it in the Light and Law of Nature. Nor can ſuch a Command be reckoned amongſt them that are *meerly poſitive*, arbitrary, and changeable, all which depend on ſundry other things, and do not firſtly affect men, as men in general. And it is probable, that God would not give out any ſuch *Catholick Command*, which comprized not ſomewhat naturally Good and Right in it. And this is the beſt meaſure and Determination of what is *Moral*, and not our Ability of diſcovering by Reaſon what is ſo, and what is not; as we ſhall ſee afterwards.

Moreover, there are ſome who ſtay not here; §. 6
but contend that the *preciſe Obſervation of the ſeventh Day* in the Hebdomadal Revolution, lyeth under a Command Moral and indiſpenſible. For God they ſay, who is the Soveraign Lord of us and our Times, hath taken by an *Everlaſting Law* this Day unto himſelf for his honour and ſervice; And he hath therein obliged all men to an *holy Reſt*, not on ſome certain fixed and ſtated time, not on one Day in ſeven originally, as the firſt Intention of his Command, but on the *ſeventh Day preciſely*,

precisely, whereunto those other considerations of some stated and fixed time, and of one Day in seven are Consequential, and far from previous foundations of it. The seventh Day, *as the seventh Day*, is they say, the first proper Object of the Command; the other things mentioned of a *stated Time*, and of *one Day in seven*, do only follow thereon; and by vertue thereof belong to the Command of the Sabbath, and no otherwise. Herein great Honour indeed is done unto the *seventh Day*, above all other Ordinances of Worship whatever, even of the Gospel it self; but whether with sufficient *Warranty* we must afterwards enquire. At present, I shall only observe, that this *Observation of the seventh Day precisely*, is resolved into the *Soveraignty of God*, over us and our Times, and into an Occasion respecting purely the Covenant of Works; on which bottoms it is hard to fix it in an absolute unvariable station.

§. 7 It is the *second Opinion*, for the substance of it, which I shall indeavour to explain and confirm; and therein prove a Sacred Sabbatical Rest unto God, of *one Day in seven*, to be injoyned unto all that fear him, by a *Law perpetual*, and indispensible, upon the account of what is *Moral* therein. The Reason I say of the Obligation of the Law of the Sabbath is natural, and thence the Obligation it self universal; however the Declaration and and Determination of the Day it self, depend on arbitrary Revelation, and a Law *meerly positive*. These things being explained and confirmed, the other Opinions proposed will fall under our consideration.

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To obtain a diſtinct Light into the Truth in this matter, we muſt conſider both the true *Notion* of the *Sacred Reſt*, as alſo of the *Law of our Creation*, whereby we affirm that fundamentally and virtually, it is required.

The general Notion of the Sabbath is, *a Portion of Time ſet apart by Divine Appointment, for the Obſervance and Performance of the ſolemn Worſhip of God.* The Worſhip of God is that which we are made for, as to our ſtation in this world, and is the means and condition of our Enjoyment of him in Glory, wherein conſiſts the *ultimate End*, as unto us, of our Creation. This Worſhip therefore is required of us by the *Law of our Creation*, and it is upon the matter all that is required of us thereby, ſeeing we are obliged by it, to do all things to the Glory of God. And therefore is the *ſolemn Expreſſion* of that Worſhip required of us in the ſame manner. For the *End* of it being our glorifying him as God, and the *Nature* of it conſiſting in the Profeſſion of our univerſal ſubjection unto him, and dependance upon him, the *ſolemn Expreſſion* of it, is as neceſſary as the Worſhip it ſelf, which we are to perform. No man therefore ever doubted, but that by the *Law of Nature* we were bound to Worſhip God, and *ſolemnly to expreſs* that Worſhip; for elſe wherefore were we brought forth in this world? Theſe things are inſeparable from our Natures, and where this Order is diſturbed by ſin, we fall into another, which the Properties of God on the ſuppoſition of tranſgreſſing our firſt natural Order, do render no leſs neceſſary unto his Glory, than the other, namely that of *Puniſhment*. More- §. 8

Moreover in this Worſhip it is required by the ſame Law of our Beings that we ſhould ſerve God with *All* that we do receive from him. No man can think otherwiſe. For is there any thing that we have received from God, that ſhall yield him no Revenue of Glory, whereof we ought to make no acknowledgement unto him? Who dare once ſo to imagine? Among the things thus given us of God, is our Time. And this falls under a double conſideration in this matter. Firſt, as it is an inſeparable *Moral Circumſtance* of the Worſhip required of us; ſo it is neceſſarily included in the Command of Worſhip it ſelf, not directly but conſequentially. Secondly, It is *in it ſelf* a part of our vouchſafements from God, for our own uſe and purpoſes in this world. So upon its own account firſtly and directly, a ſeparation of a part of it unto God and his Solemn Worſhip is required of us. It remains only to inquire what part of Time it is, that is and will be accepted with God. This is declared and determined in the *fourth Commandment* to be the ſeventh part of it, or one day in ſeven. And this is that which is *Poſitive* in the Command, which yet as to the foundation, formal Reaſon, and main ſubſtance of it, is *Moral*. And theſe things are *true*, but yet do not expreſs the *whole Nature* of the Sabbath, which we muſt farther enquire into.

§. 9 And firſt it muſt be obſerved, that whereever there is mention of a *Sabbatical Reſt*, as enjoyned unto men for their Obſervation, there is ſtill reſpect unto a *Reſt of God* that preceded it, and was the cauſe and foundation of it. In its firſt men-

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tion, *Gods Rest* is given as the Reason of his sanctifying and blessing a *Day of Rest* for us, whence also it hath its Name. Gen. 2. 2, 3. *God blessed and sanctified the seventh day* כי בו שבת, *because he sabbatized thereon* himself. And so it is expressed, and the same Reason is given of it in the *fourth Commandment.* God wrought six dayes and rested the seventh; therefore must we rest, *Exod.* 20. 11. The same is observed in the New Creation as we shall see afterwards, and more fully in our Exposition of *Heb.* 4. Now that God may be said to *Rest*, it is necessary that some *signal Work* of his do go before. For *Rest* in the first notion of it, includes a respect to an antecedent Work or Labour. And so it is every where declared. God *wrought his works* and finished them, and then *rested.* He *made* all things in *six dayes*, and *rested* on the *seventh.* And he that is entred into Rest, ceaseth from his work. And both these, the *work* of God, and the *Rest* of God must in this matter be considered. For the *work* of God, it is that of the old and whole Creation, as is directly expressed, *Gen.* 2. *Exod.* 20. which I desire may be born in mind.

And this *work of God* may be considered two wayes. First, *Naturally* or *Physically*, as it consisted in the meer production of the Effects of his Power, Wisdom, and Goodness. So all things are the work of God:

Secondly, *Morally*; as God ordered and designed all his works to be a means of glorifying himself, in and by the *Obedience* of his rational Creatures. This consideration, both the nature of it, with the Order and End of the whole Creation do make

make necessary. For God first made all the *inanimate*, then *animate* and sensitive creatures in their Glory, Order and Beauty. In, and on all these, he implanted a teaching and instructive Power; for the *Heavens declare the glory of God, and the Firmament sheweth his handy work*, Psal. 19. 1, 2. and all creatures are frequently called on to give praise and glory to him. And this expresseth *that* in their Nature and Order, which revealeth and manifesteth him, and the glorious Excellencies of his nature, which *man* is to contemplate in their Effects in them, and give glory unto him. For after them all, was *man made* to consider and use them all, for the End for which they were made; and was a kind of *Mediator* between God and the rest of the creatures by and through whom he would receive all his glory from them. This is that which our Apostle discourseth about, *Rom.* 1. 19, 20. The design of God as he declares, was to manifest and shew himself in his works to man. Man learning from them the Invisible things of God, was to glorifie him as God; as he disputes. The ordering and disposal of things to this purpose, is principally to be considered in the *works* of God, as his *Rest* did ensue upon them.

Secondly, The *Rest of God* is to be considered as that which compleats the Foundation of the *Sabbatical Rest* enquired after. For it is built on Gods working and entring into his Rest. Now this is not a meer *cessation from working*. It is not absolutely so; for *God worketh hitherto*. And the Expression of Gods Rest is of a *Moral*, and not a *Natural* signification. For it consists in the *Satisfaction* and *Complacency* that he took in his Works, as

Effects

effects of his Goodneſs, Power and Wiſdom, diſpoſed in the Order, and unto the Ends mentioned. Hence as it is ſaid, that upon the finiſhing of them, he *look'd on every thing that he had made, and behold it was very good*, Gen. 1. 31. that is, he was ſatisfied in his works and their diſpoſal, and pronounced concerning them, that they became his infinite Wiſdom and Power; ſo it is added, that he not only reſted on the ſeventh Day; *but alſo that he was refreſhed*, Exod. 31. 17. that is, he took *great complacency* in what he had done, as that which was ſuited unto the End aimed at; namely the expreſſion of his Greatneſs, Goodneſs and Wiſdom, unto his *Rational Creatures*, and his Glory through their Obedience thereon; as on the like Occaſion he is ſaid to *reſt in his Love, and to rejoyce with ſinging*, Zeph. 3. 17.

Now in the Work and Reſt of God thus ſtated, did the *whole Rule* of the Obedience of man originally conſiſt; and therein was he to ſeek alſo his *own Reſt*, as his Happineſs and Bleſſedneſs. For God had not declared any other way for his Inſtruction in the End of his Creation, that is his Obedience unto him, and Bleſſedneſs in him, but in and by his own Works and Reſt. This then is the firſt End of this *Holy Reſt*. And it muſt alwayes be born in mind, as that without which we can give no glory to God as rational creatures, made under a *Moral Law* in a dependance on Him. For this he indiſpenſibly requireth of us, and this is the ſumm of what he requireth of us; namely that we *glorifie him* according to the Revelation that he makes of himſelf unto us, whether by his Works of Nature, or of Grace. To the ſolemnity

hereof, the Day enquired after is neceſſary. To expreſs theſe things is the General End of the *Sabbatical Reſt* preſcribed unto us, and our obſervation. For ſo it is ſaid, *God wrought and reſted*, and then requires us ſo to do. And it hath ſundry particular Ends or Reaſons. Firſt, That we might learn the ſatisfaction and *complacency* that God hath in his own works, *Gen.* 2. 2, 3. That is, to conſider the impreſſions of his Excellencies upon them, and to glorifie him as God on that Account, *Rom.* 1. 19, 20, 21. For hence was man originally taught to Fear, Love, Truſt, Obey, and Honour him abſolutely; even from the manifeſtation that he had made of himſelf in his works, wherein he reſted. And had not God thus *reſted* in them, and been *refreſhed* upon their compleating and finiſhing; they would not have been a *ſufficient means* to inſtruct man in thoſe Duties. And our Obſervation of the *Evangelical Sabbath*, hath the ſame reſpect unto the works of Chriſt, and his Reſt thereon, when he ſaw of the *Travel of his ſoul and was ſatisfied*, as ſhall afterwards be declared.

Secondly, Another End of the *Original Sabbatical Reſt* was, that it might be a *pledge* unto man of his Reſt in and with God. For in and by the Law of his Creation, man had an *End*, *of Reſt*, propoſed unto him, and that in God. This he was to be directed unto, and incouraged to look after. Herein God by his Works and Reſt had inſtructed him. And by giving him the *Sabbath*, as he gave him a *Pledge* thereof, ſo he required of him, his Approbation of the *Covenant Way* of attaining it, whereof afterwards. Hence *Pſal.* 92. whoſe Title is, מזמור שיר ליום השבת,

A

A Pſalm, a Song for the Sabbath Day, which ſome of the Jews aſcribe unto *Adam*, as it principally conſiſts in contemplations of the Works of God, with holy Admirations of his Greatneſs and Power manifeſted in them, with praiſes unto him on their Account; ſo it expreſſeth the *Deſtruction* of ungodly ſinners, and the *ſalvation* of the Righteous, whereof in that dayes Reſt they had a pledge. And this belonged unto that ſtate of man wherein he was created, namely, that he ſhould have a *pledge* of Eternal Reſt. Neither could his *Duty* and *capacity* be otherwiſe anſwered or eſteemed reaſonable. His *Duty* which was working in Moral Obedience, had a natural Relation unto a Reward. And his *Capacity* was ſuch, as could not be ſatisfied, nor himſelf attain abſolute Reſt, but in the Enjoyment of God. A pledge hereof therefore belonged unto his condition.

Thirdly, Conſideration was had of the *Way and Means*, whereby man might enter *into the Reſt of God* propoſed unto him. And this was by that Obedience and Worſhip of God, which the *Covenant* wherein he was created required of him. The *ſolemn Expreſſion* of this Obedience, and Exerciſe of this Worſhip, was indiſpenſibly required of him and his poſterity, in all their Societies and Communion with one another. This cannot be denyed, unleſs we ſhall ſay, that God making man to be a ſociable creature, and capable of ſundry Relations, did not require of him to honour him in the Societies and Relations whereof he was capable, which would certainly overthrow the whole Law of his Creation, with reſpect unto the End for which he was made, and render all ſocieties ſinful,

and rebellious againſt God. Hereunto the *Sabbatical Reſt* was abſolutely neceſſary. For without ſome ſuch *Reſt* fixed, or variable, thoſe things could not be. This is a Time or ſeaſon, for man to expreſs and ſolemnly pay that homage which he owes to his Creator. And this is by the moſt eſteemed the great, if not the only End of the Sabbath. But it is evident, that it falls under ſundry precedent Conſiderations.

§.10 Theſe being the proper Ends and Reaſons of the *Original Sabbatical Reſt*, which contain the true Notion of it, we may nextly enquire after the *Law* whereby it was preſcribed and commanded. To this purpoſe we muſt firſt conſider the *ſtate* wherein man was created, and then the Law of his Creation. And for the ſtate and condition wherein man was created it falls under a threefold conſideration. For man may be conſidered either (1.) Abſolutely as a *Rational Creature*; or (2.) As made under a *Covenant of Rewards and Puniſhments*; or (3.) With reſpect unto the *eſpecial nature* of that Covenant.

Firſt, He was made a Rational Creature, and thereby neceſſarily in a Moral Dependance on God. For being endowed with *Intellectual Faculties*, in an immortal ſoul, capable of eternal Bleſſedneſs or Miſery, able to know God, and to regard him as the firſt Cauſe and laſt End of all, as the Author of his *Being*, and Object of his *Bleſſedneſs*, it was naturally and neceſſarily incumbent on him, without any farther conſiderations, to Love, Fear, and Obey him, to truſt in him as a Preſerver and Rewarder; and this the order of his nature, called the *Image of God*, enclined and inabled him unto. For it was not poſſible, that ſuch a creature ſhould be produced,

duced, and not lye under an Obligation unto *all thoſe Duties*, which the Nature of God, and his own, and the Relation of the one to the other, made neceſſary. Under this conſideration alone, it was required by the *Law of mans Creation*, that *ſome time* ſhould be ſeparated unto the *ſolemn Expreſſion* of his Obedience, and due Performance of the Worſhip that God required of him. For in vain was he indued with *intellectual Faculties*, and appointed unto ſociety, if he were not to honour God, by them, in all his Relations, and openly expreſs the *Homage* which he owed him. And this could not be done, but in *a Time* appointed for that purpoſe; the neglect whereof muſt be a deviation from the Law of the Creation. And as this is generally acknowledged; ſo no man can fancy the contrary. Here then do we fix the neceſſity of the ſeparation of ſome time to the Ends of a Sabbatical Reſt; even on the Nature of God and man, with the Relation of one to the other. For who can ſay, no part of our time is due to God, or ſo to be diſpoſed.

Secondly, Man in his Creation with reſpect unto the Ends of God therein, was *conſtituted under a Covenant*. That is the Law of his Obedience was attended with *Promiſes* and *Threatnings*, Rewards and Puniſhments, ſuited unto the Goodneſs and Holineſs of God. For every Law with Rewards and Recompences annexed, hath the nature of a *Covenant*. And in this caſe, although the Promiſe wherewith man was incouraged unto Obedidience, which was that of Eternal Life with God, did in *ſtrict Juſtice* exceed the worth of the Obedience required, and ſo was a ſuperadded Effect

of Goodneſs and Grace, yet was it ſuited unto the *Conſtitution of a Covenant* meet for man to ſerve God in unto his Glory; and on the other ſide, the Puniſhment threatned unto Diſobedience, in *Death* and an everlaſting ſeparation from God, was ſuch as the Righteouſneſs and Holineſs of God, as his Supream Governour, and Lord of him and the Covenant, did require. Now this Covenant belonged unto the Law of Creation. For although God might have dealt with man in a way of *abſolute Soveraignty*, requiring Obedience of him without a Covenant of a *Reward infinitely exceeding it*; yet having done ſo in his Creation, it belongs unto, and is inſeparable from the Law thereof. And under this Conſideration, the *Time* required in general for a *Reſt unto God*, under the firſt general notion of the Nature and Being of man, is determined unto *one Day in ſeven*. For as we ſhall find, that in the various diſpenſations of the *Covenant* with man, and the change of its Nature, yet ſo long as God is pleaſed to eſtabliſh any Covenant with man, he hath, and doth invarilably require *one Day in ſeven* to be ſet apart unto the Aſſignation of Praiſe and Glory to himſelf; ſo we ſhall ſee afterwards, that there are indications of his mind to this purpoſe in the *Covenant* it ſelf.

Thirdly, Man is to be conſidered with *eſpecial Reſpect* unto *that Covenant* under which he was created, which was a *Covenant of Works*. For herein Reſt with God was propoſed unto him, as the *End* or *Reward* of his own works, or of his Perſonal Obedience unto God, by abſolute ſtrict Righteouſneſs and Holineſs. And the *peculiar form of this Covenant*,

Covenant, as relating unto the way of Gods entring into it, upon the finishing of his own works, designed *the seventh day* from the Beginning of the Creation, to be the Day precisely for the Observation of an holy Rest. As men then are alwayes rational creatures, so *some portion of Time* is by them necessarily to be set apart to the solemn Worship of God. As they are under a Covenant, so this time was originally limited unto *one day in seven*. And as the Covenant may be varied, so may this day also, which under the Covenant of Works, was precisely limited unto the *seventh day*; and these things must be further illustrated and proved.

This was the State and Condition wherein man was originally created. Our next enquiry is after the *Law of his Creation*, commonly called the *Law of Nature*, with what belongeth thereunto, or what is required of us, by vertue thereof. Now by the *Law of Nature* most understand the Dictates of Right Reason, which all men, or men generally consent in, and agree about. For we exclude wholly from this consideration the *Instinct of Brute Creatures*, which hath some Appearance of a Rule unto them. So *Hesiod* of old determined this matter, speaking of them. §. 11

Ἐσθίειν ἀλλήλους, ἐπεὶ οὐ δίκη ἔστιν ἐν αὐτοῖς.

They devour one another, because they have no Right or Law amongst them. Hence the Prophet complaining of force and violence amongst men, with a neglect of Right, Justice and Equity, sayes, *men*

are as the Fishes of the Sea; as creeping things that have no Ruler over them, Habbuk. 1. 14. They devour one another without regard to Rule or Right. As he in *Varro*.

Natura humanis omnia sunt paria.
Qui pote plus, urget; pisces ut sæpe minutos
Magnu' comest, ut aves enecat accipiter.

Most learned men therefore conclude, that there is no such thing as *Jus*, or *Lex Naturæ* among irrational creatures; and consequently, nothing of Good or Evil in their Actions. But the *consent of men* in the Dictates of Reason, is esteemed the Law of *Nature*. So *Cicero Tusc.* 1. *Omni in re consensio omnium Gentium Lex Naturæ putanda est. The common consent of all Nations in any thing, is to be thought the Law of Nature.* And *Aristotle* also, *Rhetoric. lib.* 1. *cap.* 14. calls it, νόμον κοινὸν; *a common Law, unwritten*, pertaining unto all, whose Description he adds; κοινὸν δὲ, τὸ κατὰ φύσιν· ἔστι γὰρ ὃ μαντεύονταί τι πάντες φύσει κοινὸν δίκαιον ἢ ἄδικον καὶ μηδεμία κοινωνία πρὸς ἀλλήλους, κἂν ᾖ, μήδε συνθήκη. *That which is common, is according to Nature; For there is somewhat which all men think, and this is common Right or injustice by Nature, although there should be neither society nor compact between them.* And this he confirms out of *Empedocles*; that it is that οὗ τισὶ μὲν δίκαιον, τισὶ δὲ οὐ δίκαιον, *not which is just to some, and unjust to others.*

Ἀλλὰ τὸ μὲν πάντων νόμιμον, διὰ τ' ἐρυμέδοντος
Αἰθέρος ἠνεκέως τέταται διὰ τ' ἀπλέτου αὐγῆς.

But

But it is Right amongst all, spread out with immense Light by the broad ruling Skie. The like he affirms in his *Ethicks, lib.* 5. *cap.* 10. defining it to be, that which παντάχοῦ τὴν αὐτὴν ἔχει δύναμιν, καὶ οὐ τῷ δόκειν ἢ μή; *that which hath alwayes, or every where the same Force or Power, and doth not seem or not seem so to be.* This his Expositors affirm to be, παρὰ τοῖς πλείστοις, καὶ ἀδιαφόροις καὶ κατὰ φύσιν ἔχουσιν; *amongst the most of men, who live according to the light of Nature, with the Principles of it uncorrupted.* This κατὰ φύσιν, is the same with μετὰ λόγου according to the Dictates of Reason. So λόγος ὁ ὀρθὸς *Right Reason* is the same with many, as *jus naturæ*, or *naturale*. *Tully* in his first *de Legib.* pursues this at large. *Est unum jus*, saith he, *quo devincta est hominum societas; & quod Lex constituit una. Quæ Lex est recta Ratio prohibendi & imperandi. There is one Common Right, which is the bond of humane society, and which depends on One Law. And this Law is the Right Reason of forbidding and commanding.* This then is generally received; namely that the *Law of Nature* consists in the Dictates of Reason, which men sober, and otherwise uncorrupted, do assent unto, and agree in. But there are sundry things which will not allow us to acquiesce in this description of it. For,

First, The *Law of Nature*, is a constant and perfect Law. It must be so, because it is the Fountain and Rule of all other Laws whatever. For they are but *Deductions* from it, and Applications of it. Now unto a compleat Law it is required, not only that it be instructive, but also that it have a *binding* force, or be coactive. That is, it doth §.12

doth not only teach, guide, and direct what is to be done, perſwading by the Reaſon of the things themſelves which it requires; but alſo it muſt have *Authority* to exact Obedience; ſo far as that thoſe who are under the power of it, can give themſelves no Diſpenſation from its Obſervance. But thus it is not with theſe *Dictates of Reaſon*. They go no farther than Direction and Perſwaſion. And theſe alwayes have, and alwayes will have a reſpect unto Occaſions, Emergencies, and Circumſtances. When theſe fall under any *Alterations*, they will put Reaſon on New Conſiderations of what it ought to determine with reſpect unto them. And this the Nature of an *Univerſal Law* will not admit. Whatever then men determine by Reaſon, they may alter on new conſiderations, ſuch as occaſioned their Original Determination. I do not extend this unto *all Inſtances* of Natural Light, but to ſome only, which ſufficeth to demonſtrate, that the unalterable *Law of Nature* doth not conſiſt in theſe Dictates of Reaſon only. Suppoſe men do coaleſce into any *Civil Society*, on the meer Dictates of Reaſon, that it is meet and beſt for them ſo to do; If this be the *Supream Reaſon* thereof, no obligation ariſeth from thence to preſerve the Society ſo entred into, but what is liable unto a Diſſolution from contrary conſiderations. If it be ſaid, that Reaſon *dictates* and commands in the *Name of God*, whence an indiſſoluble Obligation attends it; it will be anſwered, that this introduceth a *new Reſpect*, which is not formally included in the Nature of Reaſon it ſelf. Let a man indeed uſe, and improve his own Reaſon without prejudice; let him collect what Reſolu-

Reſolutions, Determinations, Inſtructions, Laws, have proceeded from the Reaſon of other men; it will both exceedingly advance his *Underſtanding*, and inable him to judge of many things that are congruous to the Light and Law of Nature. But to ſuppoſe the *Law of Nature* to conſiſt in a *Syſteme* or Collection of ſuch Inſtances and Obſervations, is altogether unwarrantable.

The Event of things, in the *diſagreement* of the Wiſeſt men about the Dictates of Reaſon, utterly §. 13 everts this Opinion. The Law of Nature whatever it be, muſt in it ſelf be *one*, uniform, unalterable, the ſame in and unto all. For by theſe *Properties* it differs from all other Laws. But if it have no higher, nor more noble Original to be reſolved into, but meer *humane Reaſon*, it will be found, if not in all things, yet in moſt, fluctuating and uncertain. For about what is *agreeable* to Reaſon in things *Moral*, and what is not, there have been Differences innumerable from time immemorial, and that amongſt them who ſearched moſt diligently after them; and boaſted themſelves to be wiſe upon their ſelf-pleaſing Diſcoveries. This gave the greateſt occaſion, unto the two hundred eighty eight Sects of Philoſophers, as *Auſtin* reports them out of *Varro*, who was *diſertiſſimus Nepotum Romuli*, *lib. 19. de Civit. Dei.* Yea, and ſome of the moſt learned and contemplative Authors, did not only miſtake in many Inſtances of what Natural Light required, but alſo aſſerted things in direct Oppoſition unto what is judged ſo to be. The ſaying produced out of *Empedocles* by *Ariſtotle* before mentioned, is to prove that

that the *killing of any living creature* is openly against the universally prevailing Law of Nature. Others maintained such things to be natural, as the most did abominate. *Incest* in the nearest Instances, with *Sodomy*, were asserted lawful by the *Magi*, and some of the most learned *Greeks*, as *Zeno* and *Chrysippus*. And it was the Judgement of *Theodorus*, that a Wise man ought, καὶ κλέψειν τε καὶ μοιχεύειν, καὶ ἱεροσυλήσειν ἐν καιρῷ, μηδὲν γὰρ τούτων φύσει αἰσχρὸν εἶναι. as *Hesychius Illustrius* reports in his life; he thought that *neither Theft, nor Adultery, nor Sacriledge*, had any thing evil or filthy in them in their own Nature, so that a *Wise man* ought to have respect unto them, according to Circumstances and Occasions. *Plato*'s promiscuous use of Wives, was confirmed by *Law* at *Sparta*. And *Archelaus* at once determined, καὶ τὸ δίκαιον εἶναι, καὶ τὸ αἰσχρὸν οὐ φύσει ἀλλὰ νόμῳ, as *Diogenes* in his life, who likewise reports the same of *Aristippus* and *Canreades*. *Naturally* they thought, *nothing just or unjust, good or evil, but by vertue of some arbitrary Law*. And there are yet those in the world, partakers of humane Nature, in common with us all, who know no other Rule of their Actions towards others, but *Power*; as the *Cannibals*, and those *Indians*, who suppose they may justly spoil all that are afraid of them. Yea some, who of late have pretended a severe inquisition into these things, seem to incline unto an Opinion, that Power and *self Advantage*, are the Rule of mens conversation among themselves in this world. So it was the Principle of *Brennus* in his time the Terror of *Europe*, that there was no other Law of Nature, but that the *Weaker should obey the Stronger*. And the Commander

mander of the *Gaules* who beſieged the *Roman Capitol*, when he was on a compoſition to depart upon the giving to him ſuch a weight of Gold, threw in his Sword into the Scale againſt it, giveing no other Reaſon for what he did, but *Ve Victis*. Neither will another Rule which they had of aſſigning things to the Law of Nature hold firm; namely a *general uſage* of mankind from Time immorial. This *Antigona* pleads in *Sophocles* for her burying of *Polynices*.

Οὐ γάρ τι νῦν γε κἀχθὲς ἀλλ' ἀεί ποτε
Ζῇ ταῦτα κοὐδεὶς οἶδεν ἐξ ὅτου φάνη.

This (Right) *ar ſe not to day nor yeſterday, but was in force ever of old, nor doth any man know from whence it aroſe.* For all Nations from beyond the Records of the Original of Things, had conſented into Practices directly *contrary* to the Light of Nature; as is now acknowledged. And hence were all the Diſputes of old, about the *Nature*, Bounds and Ends of Good and Evil, Duty and Vice, Honeſt and Filthy, Juſt and Unjuſt, that could never be determined. This *Plato* obſerving affirms in his *Phædo*, that if *any one name either Silver or Iron preſently all men agree, what it is that is intended; but if they ſpeak of that which is juſt and good, preſently we are at variance with others, and among our ſelves.* So great uncertainty is there in *humane Reaſon*, under its beſt natural improvements, in its Judgement what doth or doth not belong to the Principles and Condition of our Nature; ſo far is it from being comprehenſive of the *whole* Law thereof.

When

§.14 When therefore we plead any thing to belong unto, or to proceed from the *Law of Nature*, it is no impeachment of our Aſſertion, to ſay, that it doth not appear ſo to the common Reaſon of mankind, or that *right Reaſon* hath not found it out or diſcovered it, provided it contain nothing *repugnant* thereunto. For it will never be univerſally agreed, what doth ſo appear to the *common Reaſon* of all, nor what is, hath been, or may be diſcovered thereby. And although it ſhould be true, which ſome ſay, that Moral and Natural Duties depend on, and have their formal Reaſon from the *Nature of God and Man*, yet it doth not thence follow, that we do, or may, by the ſole Light of Nature, know what doth ſo ariſe, with the due bounds and juſt conſequences of it. But there is, as we ſhall ſee ſomething yet farther required, in and unto the *Law of Nature*, which is the adequate Rule of all ſuch Duties. I ſhall not therefore endeavour to prove that the meer Dictates of Reaſon do evince a Sacred *Hebdomadal Reſt*; as knowing that the Law of Nature unto which we ſay it doth belong, doth not abſolutely conſiſt in them; nor did they ever ſince the *Fall* ſteadily and univerſally, as acted in men poſſeſſed of Reaſon, either comprehend or expreſs, all that belongs thereunto.

§.15 By the Law of Nature then I intend, not a Law which our *Nature gives unto all our Actions*; but a Law *given unto our Nature*, as a Rule and Meaſure unto our Moral Actions. It is *Lex naturæ Naturantis*, and not *naturæ naturatæ*. It reſpects the *Efficient*

Efficient Cauſe of Nature, and not the Effects of it. And this *reſpect* alone can give it the Nature of a Law; that is an *obliging* Force and Power. For this muſt be alwayes from the Act of a *Superior*; ſeeing *Par in Parem jus non habet*; equals have no Right one over another. This Law therefore is that Rule which God hath given unto *humane Nature*, in all the individual partakers of it, for all its Moral Actions, in the ſtate and condition wherein it was by him created and placed, with Reſpect unto his own Government of it, and Judgement concerning it; which *Rule* is made known in them and to them, by their inward conſtitution, and outward condition, wherein they were placed of God. And the very Heathens acknowledged, that the *common Law of Mankind* was Gods Preſcription unto them. So *Tully*, 2. *de Legib. Hanc video ſapientiſſimorum fuiſſe ſententiam, Legem neq; hominum ingeniis excogitatam; neq; ſcitum aliquod fuiſſe populorum, ſed æternum quiddam quod univerſum mundum regeret, imperandi prohibendiq; ſapientia. Ita principem legem illam & ultimam, mentem dicebant omnia ratione cogentis, aut vetantis Dei.* Take this Law therefore *actively*, and it is the will of God commanding; take it *paſſively*, and it is the conſcience of man complying with it; take it *inſtrumentally*, and it is the inbred notions of our minds, with other *Documents* from the works of God propoſed unto us; The Supreme Original of it, as of all Authority, Law, and Obligation is the *Will of God*, conſtituting appointing, and ordering the nature of things. The means of its *Revelation* is the Effect of the Will, Wiſdom, and Power of God, creating man and all other

other things wherein he is concerned, in their Order, Place, and Condition; And the Observation of it, as far as individual Persons are therein concerned, is committed to the care of the *Conscience* of every man, which naturally is the minds acting it self towards Gods as the Author of this Law.

§.16 These things being premised, we shall consider what Light is given unto this *Sacred Duty* from the Law of our Creation. The *first End* of any Law is to instruct, direct, and guide them in their duty, unto whom it is given. A Law which is not in its own Nature *instructive* and directive, is no way meet to be prescribed unto Rational Creatures. What hath an Influence upon any creature of any other kind, if it be *internal* is *Instinct*, and not properly a Law; if it be *external*, it is Force and Compulsion. The *Law* therefore of *Creation* comprized every thing, whereby God *instructed* man, in the creation of himself, and of the Universe, unto his Works, or Obedience, and his Rest or Reward. And whatever tended unto that End, belonged unto that Law. It is then as hath been proved, unduly confined unto the *ingrafted Notions* of his mind, concerning God, and his Duty towards him, though they are a *principal part* thereof. Whatever was designed to give *improvement* unto those Notions, and his natural Light, to excite or direct them, I mean in the Works of Nature, not superadded positive Institutions, doth also belong thereunto. Wherefore the *whole Instruction* that God intended to give unto man, by the Works of Creation, with their Order and End, is

is as was ſaid, included herein. What he might learn from them, or what God taught him by them, was no leſs his Duty, than what his *own inbred Light* directed him unto, *Rom.* 1.18,19,20. Thus the framing of the world in *ſix Dayes*, in ſix Dayes of *Work*, was intended to be inſtructive unto man, as well as the conſideration of the things materially that were made. God could have immediately produced *All* out of *Nothing*, ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, in the *ſhorteſt meaſure of Time* conceivable. But he not only made all things for himſelf, or his glory, but diſpoſed alſo the *Order* of their Production unto the ſame End. And herein conſiſted part of that *Covenant Inſtruction* which he gave unto man in that condition wherein he was made, that *through him* he might have glory aſcribed unto him, on the Account of his Works themſelves, as alſo of the Order and Manner of their Creation. For it is vain to imagine, that the world was made in *ſix Dayes*, and thoſe cloſed with a *Day of Reſt*, without an eſpecial reſpect unto the *Obedience of Rational Creatures*, ſeeing abſolutely with reſpect unto God himſelf, neither of them was neceſſary. And what he intended to teach them thereby, it was their duty to enquire and know. Hereby then man in general was taught *Obedience* and *Working* before he entred into Reſt. For being created in the *Image of God*, he was to conform himſelf unto God. As God *wrought* before he *reſted*, ſo was he to *work* before his *Reſt*; his condition rendring that working in him *Obedience*, as it was in God, an Effect of *Sovereignty*. And by the Reſt of God, or his Satisfaction and *Complacency* in what he had made and

done, he was inſtructed to ſeek *Reſt* with God, or to enter into that Reſt of God, by his complyance with the Ends intended.

§. 17 And whereas the *innate Light* and Principles of his own mind informed him, that *ſome time* was to be ſet apart to the ſolemn Worſhip of God, as he was a rational creature made to give glory unto him; ſo the Inſtruction he received by the *Works and Reſt of God*, as made under a Covenant, taught him, that *one day in ſeven* was required unto that purpoſe, as alſo to be a pledge of his reſting with God. It may be, it will be ſaid, that man could not know, that the world was *made in ſix dayes*, and that the Reſt of God enſued on the *ſeventh*, without ſome eſpecial Revelation. I anſwer (1.) That I know not. He that knew the nature of all the creatures, and could give them *names* ſuited thereunto upon his firſt ſight and view of them, might know more of the Order of their creation, than we can well imagine. For we know no more in our *lapſed condition*, what the *Light of Nature* directed man unto as walking before God in a Covenant, than men *meerly natural* do know of the Guidance and Conduct of the Light and Law of Grace, in them who are taken into a New Covenant. (2.) However, what God inſtructed him in, even by *Revelation*, as to the due Conſideration and improvement of the things that belonged unto the *Law of his Creation*, that is to be eſteemed as a part thereof. Inſtitutions of things by eſpecial Revelation that had *no Foundation in the Law or Light of Nature*, were meerly poſitive; ſuch were the Commands concerning the

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Trees, of Life, and of the *knowledge of Good and Evil.* But such as were directive of Natural Light, and of the Order of the Creation, were *Moral,* and belonged unto the general Law of Obedience. Such was the especial Command given unto man to *till and keep the Garden,* Gen. 2. 15. or to dress and improve the place of his Habitation. For this in General the Law of his Creation required. Now this God did, both as to his Works and his Rest. Neither do I know any one as yet, that questioneth whither *Adam* and the *Patriarchs* that ensued before the giving of the Law knew that the world was created in six dayes. Though some seem to speak *doubtfully* hereof, and some by direct consequent deny it, yet I suppose that hitherto it passeth as granted. Nor have they who dispute that the *Sabbath* was neither instituted, known, nor observed before the people of *Israel* were in the Wilderness, once attempted to confirm their Opinion with this supposition, that the *Patriarchs from the Foundation of the world, knew not that the world was made in six dayes*; which yet alone would be effectual unto their purpose. Nor on the other side, can it be once rationally imagined, that if they had knowledge hereof, and therewithal of the *Rest* which ensued thereon, that they had no regard unto it in the Worship of God.

§. 18 And thus was the *Sabbath,* or the Observation of *one day in seven* as a Sacred Rest, fixed on the same Moral grounds with *Monogamy,* or the marriage of one man to one only Woman at the same time; which from the very fact and Order

of the Creation, our *Saviour* proves to have been an unchangeable part of the Law of it. For because God made them two single Persons *Male* and *Female*, fit for individual conjunction, he concludes, that this course of life they were everlastingly obliged not to alter, nor transgress. As therefore men may dispute that *Polygamy* is not against the Law of Nature, because it was allowed and practised by many, by most of those who of old observed and improved the *Light* and *Rule* thereof to the uttermost; when yet the very *factum* and Order of the Creation is sufficient to evince the contrary; so although men should dispute, that the Observation of *one Dayes Sacred Rest in seven*, is not of the Light nor Law of Nature, all whose Rules and Dictates they say, are of an easie discovery, and prone to the Observation of all men, which this is not; yet the *Order of the Creation*, and the *Rest of God* that ensued thereon, is sufficient to evince the contrary. And in the renewing of the Law upon *Mount Sinai*, God taught the people not only by the words that he spake, but also by the Works that he wrought. Yea, he instructed them in a Moral Duty, not only by what he did, but by what he did not. For he declares, that they ought to make *no Images* of, or unto him, because he made no Representation of himself unto them; *they saw no manner of similitude on the day that the Lord spake unto them in* Horeb *out of the midst of the fire*, Deut. 4. 15, 16.

§. 19 But now, to shut up this Discourse; whereas the *Covenant* which man Originally was taken into,

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was a Covenant of Works; wherein his obtaining Reſt with God, depended abſolutely on his doing all the Work he had to do in a way of *Legal Obedience*, he was during the Diſpenſation of that Covenant, tyed up preciſely to the Obſervation of the *ſeventh Day*, or that which followed the whole Work of Creation. And the *ſeventh Day*, as ſuch, is a Pledge and Token of the Reſt promiſed in the *Covenant of Works* and no other. And thoſe who would advance *that Day* again into a neceſſary Obſervation, do conſequentially introduce the whole *Covenant of Works*, and are become Debtors unto the whole Law. For the works of God which preceded the *ſeventh Day* preciſely, were thoſe whereby man was initiated into, and inſtructed in the *Covenant of Works*; and the Day it ſelf was a token and pledge of the Righteouſneſs thereof; or a *Moral and Natural Sign* of it, and of the Reſt of God therein, and the Reſt of man with God thereby. And it is no ſervice to the Church of God, nor hath any tendency unto the Honor of Chriſt in the Goſpel, to endeavour a Reduction of us unto the *Covenant of Nature*.

Thus was Man inſtructed in the whole Notion of a *Weekly Sacred Reſt*, by all the Wayes and Means which God was pleaſed to uſe in giving him an acquaintance with his Will, and that Obedience unto his Glory which he expected from him. For this knowledge he had partly by the Law of his Creation as *innate* unto him or concreated with the Principles of his nature, being the neceſſary exurgency of his Rational Conſtitution; and partly by the *Works and Reſt* of God, thereon pro- §.20

posed unto his consideration, both firmed by Gods Declaration of his Sanctification of the *seventh Day*. Hence did he know, that it was his Duty to express and celebrate the *Rest of God*, or the complacency that he had in the Works of his Hands in reference unto their great and proper End, or his Glory, in the Honour, Praise and Obedience of them unto whose contemplation they were proposed, for those Ends. This followed immediately from the *Time spent in the Creation*, and the Rest that ensued thereon, which were so ordered for his Instruction, and not from any other Cause or Reason taken either from the Nature of God, or of the things themselves; which required neither *six dayes* to make the world in, nor any *Rest* to follow thereon. For that Rest was not a cessation from working absolutely, much less meerly so. Hence did he learn the *Nature of the Covenant* that he was taken into; namely, how he was first to work in *Obedience*, and then to enter into Gods Rest in *Blessedness*. For so had God appointed, and so did he understand his Will, from his own present State and Condition. Hence was he instructed to dedicate to God, and his own more immediate communion with him, one *day in a Weekly Revolution*, wherein the whole Law of his Creation was consummate, as a Pledge and Means of entring eternally into Gods Rest, which from hence he understood to be his End and Happiness. And for the sanctification of the *seventh Day of the Week precisely*, he had it by Revelation, or Gods sanctification of it, which had unto him the nature of a *Positive Law*, being a Determination of the day suited unto the Nature

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and Tenour of that Covenant wherein he walked with God.

And by this ſuperadded Command or Inſtitution, the mind of man was confirmed in the meaning and intention of his *innate Principles*, and other Inſtructions to the ſame purpoſe in general. All theſe things, I ſay, the laſt only excepted, was he directed unto, in and by the *innate Principles* of Light and Obedience, wherewith the Faculties of his ſoul were furniſhed, every way ſuited to guide him in the whole of the Duty required of him; and by the farther Inſtruction he had from the other Works of God, and his Reſt upon the whole. And although it may be we cannot now diſcern, how in particular his *Natural Light* might conduct and guide him to the Obſervance of all theſe things, yet ought we not *therefore* to deny that ſo it did, ſeeing there is evidence in the things themſelves, and we know not well what that Light was, which was in him. For although we may have ſome due Apprehenſions of the ſubſtance of it, from its remaining Ruines and Materials in our *lapſed condition*, yet we have no acquaintance with that *Light and glorious Luſtre*, that extent of its directive beams which it was accompanied withal, when it was in him as he came immediately from the hand of God, created in his Image. We have loſt more by the *Fall*, than the beſt and wiſeſt in the world can apprehend, whilſt they are in it; much more than moſt will acknowledge, whoſe principal deſign ſeems to be, to extenuate the *ſin and miſery of man*, which iſſueth neceſſarily in an undervaluation of the *Love and Grace* of Jeſus Chriſt. But if a §. 21

natural or carnal man cannot discern how the Spirit or Grace of the New Covenant, which succeeds into the room of our first innate Light, as unto the Ends of our living unto Gods glory in a new way, directs and guides those in whom it is, unto the Observance of all the Duties of it; let us not wonder if we cannot easily and readily comprehend the *Brightness* and *Extent*, and Conduct of that *Light*, which was suited unto an estate of things that never was in the world, since the Fall, but only in the *Man Christ Jesus*; whose Wisdom and Knowledge in the Mind and Will of God, even thereby, without his superadded peculiar Assistances, we may rather admire, than think to understand.

§.22 Thus then were the Foundations of the *Old World* laid, and the Covenant of mans Obedience established, when *all the Sons of God sang for joy*; even in the first Rest of God, and in the expression of it by the sanctification of a Sacred Rest, to return unto him a Revenue of Glory, in mans Observance of it. And on these grounds, I do affirm that the Weekly Observation of a Day to God for Sabbath Ends, is a Duty *Natural* and *Moral*, which we are under a perpetual & indispensible Obligation unto; namely, from that Command of God, which being a part of the Law of our Creation is *Moral* indispenlible & perpetual. And these things with the different Apprehensions of others about them, and Oppositions unto them, must now be farther explained, and considered. For that we now enter upon, namely, the consideration of the Judgement and Opinions of others about these things, with the Confirmation of our own. In

In the Enquiry after the *Cauſes* of the Sabbath, §.23
the firſt Queſtion uſually inſiſted on, is concerning the *Nature of the Law*, whereby its Obſervation is commanded. This ſome affirm to be *Moral*, ſome only *Poſitive*, as we have ſhewed before. And many Diſputes there have been about the true Notion and Diſtinction of Laws *Moral*, and *Poſitive*. But whereas theſe Terms are invented to expreſs the conceptions of mens minds, and that of *Moral*, at leaſt, includes not any abſolute determinate ſenſe in the meaning of the Word, thoſe at variance about them, cannot impoſe their ſenſe and underſtanding of them upon one another. For ſeeing this Denomination of *Moral*, applyed unto a Law, is taken from the *ſubject matter of it*, which is the *Manners* or Duties of them to whom the Law is given, if any one will aſſert that every command of God, which reſpects the *manners of men*, that is of *all men* abſolutely as men, is *Moral*, I know not how any one can compel him to ſpeak or think otherwiſe, for he hath his liberty to uſe the Word in that ſenſe which he judgeth moſt proper. And if it can be proved, that there is a Law, and ever was, binding all men univerſally to the Obſervation of an *Hebdomadal Sacred Reſt*, I ſhall not contend with any, how that Law ought to be *called*, whether *Moral* or *Poſitive*. This conteſt therefore I ſhall not engage into, though I have uſed, and ſhall yet further uſe thoſe terms in their common ſenſe and acceptation. My way ſhall be plainly to enquire, what force there is in the *Law of our Creation* unto the Obſervation of a *Weekly Sabbath*, and what is ſuperadded thereunto by the

the *Vocal* Declararion of the Will of God concerning it.

§. 24 And here in the firſt place it is generally agreed, ſo that the Oppoſition unto it is not conſiderable, nor any way deſerving our notice, that in and by the Light of Nature, or the Law of our Creation, *ſome Time* ought to be ſeparated unto the Obſervance of the ſolemn Worſhip of God. For be that Worſhip what it will, meerly *Natural*, or any thing ſuperadded by voluntary and arbitrary Inſtitutions, the Law for its Obſervance is *natural*, and requires that *Time* be ſet apart for its Celebration; ſeeing in time it is to be performed. When there was but *one Man and Woman*, this was their Duty; and ſo it continued to be the Duty of their whole Race and Poſterity, in all the Societies, Aſſociations and Aſſemblies whereof they were capable. But the firſt Object of this Law or Command is the *Worſhip of God it ſelf*; *Time* falls under it only conſequentially and reductively. Wherefore the Law of Nature doth alſo diſtinctly reſpect *Time* it ſelf. For we are bound thereby to ſerve God with all that is ours, and with the *firſt fruits of our ſubſtance* in every kind. Somewhat of whatever God hath given unto us, is to be ſet apart from our own uſe, and given up abſolutely to him, as an *Homage* due unto him, and a neceſſary acknowledgement of him. To deny this, is to contradict one of the principal Dictates of the Law of Nature. For God hath given us nothing *ultimately* for our ſelves, ſeeing we and all that we have, are wholly his. And to have any thing, whereof no part as ſuch is to be ſpent in his ſervice,

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is to have it with his diſpleaſure. Let any one endeavour to aſſert and prove this Poſition; *No part of our Time is to be ſet apart to the Worſhip of God, and his Service, in an holy and peculiar manner*, and he will quickly find himſelf ſetting up in a full contradiction to the Law of Nature, and the whole Light of the knowledge of God in his mind and conſcience. Thoſe who have attempted any ſuch thing, have done it under this deceitful pretence, that *all our Time is to be ſpent unto God, and every day is to be a Sabbath.* For whereas notwithſtanding this pretence, they ſpend moſt of their time directly and immediately to themſelves, and their own Occaſions, it is evident that they do but make uſe of it, to rob God of that which is his due, directly and immediately. For unto the holy ſeparation of any thing unto God, it is required as well that it be *taken from our ſelves*, as that it be given unto him. This therefore the Law of our Creation requires as unto the ſeparation of ſome part of our Time unto God. And if this doth not at firſt conſideration diſcover it ſelf in its *Directive Power*, it will quickly do ſo in its condemning Power upon a contradiction of it. Thus far then we have attained.

Moreover, men are to worſhip God in Aſſemblies and Societies, ſuch as he appoints, or ſuch as by his Providence they are caſt into. This will not be denyed, ſeeing it ſtands upon as good, yea, better Evidence, than the Aſſociations of mankind for *Ends Political* unto their own Good by Government and Order, which all men confeſs to be a Direction of the Law of Nature. For what concerns our *living to God* naturally, is as clear in §. 25

that

that Light and Conduct, as what concerns our *living among our ſelves.* Now a part of this Worſhip it is, that we honour him with what, by his Gift, is made ours. Such is our *Time* in this world. Nor can the Worſhip it ſelf be performed and celebrated in a due manner, without the Deſignation, and Separation of *ſome Time* unto that purpoſe; and thereby, ſecondly, this *Separation of Time* becomes a branch of the Law of Nature, by an immediate, natural and unavoidable conſequence. And what is ſo, is no leſs to be reckoned among the *Rules* of it, than the very firſt notions or impreſſions that it gives us concerning the nature of any thing, Good or Evil. For whatever Reaſon can educe from the Principles of Reaſon, is *no leſs Reaſon*, than thoſe Principles themſelves, from whence it is educed. And we aim no more from this diſcourſe, but that the ſeparation of ſome Time to the Worſhip of God, according to the Ends before inſiſted on, is *Reaſonable*, ſo that the contrary in its firſt conception is unreaſonable and fooliſh. And this I ſuppoſe is evident to all, I am ſure by moſt it is granted. Could men hereupon acquieſce in the Authority and Wiſdom of God, indigitating and meaſuring out that *Portion of Time* in all ſeaſons, and Ages of the Church; there might be a Natural Reſt from theſe contentions, about a Reſt Sacred and Holy. However, I cannot but admire at the *Liberty* which ſome men take poſitively to affirm and contend, that the Command for the Obſervation of the Sabbath, when or however it were given, was wholly *umbratile and Ceremonial.* For there is that in it confeſſedly as its Foundation, and that which all its concernments are educed from, which

which is as direct an Impreſſion on the mind of man from the Law of Creation, as any other Inſtance that can be given thereof.

Upon this Foundation therefore we may proceed. And I ſay in the next place, that the *ſtated Time* directed unto for the Ends of a Sacred Reſt unto God, by the Light and Law of Nature, that is Gods Command impreſſed on the mind of man in and by his own Creation, and that of the reſt of the Works of God intended for his Direction in Obedience, is, that it be *one day in ſeven*. For the confirmation hereof, what we have diſcourſed concerning the *Law of Creation*, and the *Covenant* ratified with man therein, is to be remembred. On the ſuppoſition thereof, the Advancement or Conſtitution of *any other Portion of Time* in the ſtead, and to the Excluſion thereof, as a Determination and Limitation of the Time required in general in the firſt Inſtance of that Law, is and would appear a contradiction unto it. God haveing finiſhed his Works in *ſix Dayes*, and *reſted on the ſeventh*, giving man thereby and therein, the Rule, and Law of his Obedience and Rewards, for him to aſſign any other meaſure or portion of Time for his Reſt unto God in his Solemn Worſhip, is to decline the Authority of God, for the ſake of his own inventions; and to aſſign no portion at all unto that End, is openly to tranſgreſs a *principal Dictate* of the Law of Nature, as hath been proved. Neither this Direction nor Tranſgreſſion I confeſs, will *evidently* manifeſt themſelves in the meer Light of Nature, as now depraved and corrupted. No more will ſundry Inſtances

§. 26

stances of its Authority, unless its voice be diligently attended unto, and its Light *cultivated* and improved in the minds of men, by the Advantage of Consequential Revelations, given unto us for that purpose. For that by the Assistance of *Scripture Light*, and Rational Considerations thence arising, we may discover many things to be dictates of, and to be directed unto by the Law of Nature, which those who are left unto the meer Guidance and Conduct of it could not discover so to be, may be easily proved from the *open Transgression* of it in sundry Instances which *they* lived and approved themselves in, who seemed most to have lived according unto it, and professed themselves to be *wise* in following the Light and Conduct of Reason in all things, as was before at large discoursed. The *Polutheisme* that prevailed amongst the best of the Heathens, their open profession of *living unto themselves*, and seeking after their Happiness *in themselves*, with many other Instances make this evident. And if Revelation or Scripture Light contributed no more to the Discovery of the *Postulata* of the Law of Nature, but by a removal of those *Prejudices*, which the manner and fashion of the world amongst men, and a *corrupt conversation received by Tradition* from one Generation to another had fixed on, and possessed their minds withal, yet were the Advantages we have by it unto this end, unspeakable. Let then this help be supposed, and let a Judgement be made of the Injunctions of the Law of Nature, rather by its *condemning Right and Power*, than by its *Directive Light*, (for that in our lapsed estate is a better κριτηριον of its Commands, than the other) and

and we shall find it manifesting it self in this matter. For on this supposition, let those who will not acknowledge, that the Observation of *one Day in seven*, is to be separated unto God for the Ends declared, allowing the Assertion before laid down of the necessity of the separation of *some stated Time* to that purpose, fixe to themselves any *other Time* in a certain Revolution of Dayes, and they will undoubtedly find themselves pressed with so many Considerations from the *Law of their Creation* to the contrary, as will give them little *Rest* or satisfaction in their minds, in what they do.

§. 27 Farther to manifest this, we may enquire what is necessary unto any Duty of Obedience towards God, to evince it to be a *Requisite* of the Law of our Creation. And here our Diligence is required. For it must be said again expresly, what was before intimated, that it is a *childish mistake* to imagine, that whatever is required by the *Law of Nature*, is easily discernible, and alwayes known to all. Some of its Directions it may be are so, especially such as are *inculcated* on the minds of men, by their Common Interest and Advantage. Such are *neminem lædere*, and *jus suum cuiq; tribuere*. But it is far from being true, that all the Dictates of the Law of Nature, and *Requisites of Right Reason*, are evident and incapable of Controversie, as they would have been unto man had he continued in his Integrity. Many things there are between men themselves concerning which, after all helps and advantages, and a continued Observation of the course of the world unto this day, it is *still disputed*, what is the sense of

of the Law of Nature about them, and wherein, or how far they belong unto it. The *Law of Nations* among themselves with respect unto one another, on which is founded the Peace and Order of mankind, is nothing but the *Law of Nature*, as it hath been expressed in *Instances* by the Customs and Usages of them, who are supposed to have most diligently attended unto its Directions. And how many Differences never to be determined by common consent there are in and about these things, is known. For there are degrees of Evidence in the things that are of Natural Light. And many things that are so, are yet in *Practice* accompanied with the consideration of *Positive Laws*, as also of *Civil Usages* and Customs amongst men. And it is not easie to distinguish in many Observances, what is of the Law of Nature, and what of Law *Positive*, or of *useful* Custom. But of these things we have discoursed before in general. We are now to enquire what is requisite to warrant the *Ascription* of any thing unto this Law.

§. 28 And (1.) It is required that it be *congruous* unto the Law of Nature, and all the other known principles of it. Unto us it may be enjoyned by *Law Positive*, or otherwise made necessary for us to observe. But it must in it self or *materially*, hold a good correspondency with all the *known Instances* of the Law of our Creation, and this manifested with satisfying Evidence, before its Assignation thereunto. It is of *Natural Right* that we should obey God in all his Commands; but this doth not cause every command of God to belong to the Law of Nature. It is, as was said,

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moreover required thereunto, that it be in it ſelf, and the ſubject matter of it, *congruous* unto the Principles of that Law; whereof there is nothing in things meerly arbitrary and poſitive, ſetting aſide that general notion, that *God is to be obeyed* in all his Laws; which belongs not to this Queſtion. Now when this *Congruity* unto the Law of Nature or Right Reaſon in the matter of any Law or Command is diſcovered and made evident, it will greatly direct the mind in its Enquiry after its whole Nature, and manifeſt what is ſuperadded unto it by *Poſitive* Command. And this will not be denyed unto the *Sabbath*, its Command and Obſervation. Let the *Ends* of it before laid down be conſidered, and let them be compared with any other Guidances or Directions which we have by *Natural Light* concerning our living to God, and there will not only an *Harmony* appear amongſt them, but alſo that they contribute Help and Aſſiſtance to one another towards the ſame Ultimate End.

(2.) It is required that it have a *general Principle* in the Light of Nature, and *Dictates of Right Reaſon*, from whence it may be educed, or which it will neceſſarily follow upon, ſuppoſing that *Principle* rightly and duly improved. It is not enough that it be at *Agreement*, that it no way *interfere* with other Principles, it muſt alſo have one of its own, from whence it doth naturally ariſe. So doth the *ſecond Commandment* of the *Decalogue*, belong to the Law of Nature. Its Principle lyeth in that Acknowledgement of the *Being of God*, which is required in the firſt. For therein is God manifeſted to be of that Nature, §. 29

to be ſuch a Being, that it is, and muſt be an abſurd, unreaſonable, fooliſh, and impious thing in it ſelf, implying a renunciation of the former Acknowledgements, to make any *Images*, or limited Repreſentations of his Being, or to *adore him* any way otherwiſe than himſelf hath declared. So is it here alſo. The *ſeparation of a ſtated Time* unto the Solemn Worſhip of God, is ſo fixed on the mind of man by its own *inbred Light*, as that it cannot be omitted, without open ſin againſt it, in thoſe who have not utterly ſinned away all the Efficacy of that Light it ſelf. However, that this is required of us by the *Law of our Creation*, may be proved againſt all contradiction. Hence whatever guiding, directing, determining *Poſitive Law* may enſue or be ſuperadded about the Limitation of this time ſo to be ſeparated, it being only the *Application* of this Natural and Moral Principle, as to ſome circumſtances of it, it hinders not, but that the *Law it ſelf* concerning it, is of the Law of Nature, and Moral. For the Original Power unto Obligation of ſuch a ſuperadded Law, lyes in the *Natural Principle* before mentioned.

§. 30 (3.) What all men are taught by the *Works of Creation* themſelves, their Order, Harmony, and mutual Reſpect to each other, with reference unto their Duty towards God, and among themſelves, is of the *Law of Nature*, although there be not an abſolute *diſtinct notion* of it inbred in the mind diſcoverable. It is enough that the mind of man is ſo diſpoſed, as to be *ready* and *fit* to receive the Diſcovery & Revelation of it. For the very Creation it ſelf, is a Law unto us, and ſpeaks out that Duty that God requireth of us towards himſelf. For he

he hath not only so ordered all the works of it, that they should be *meet* to instruct us, or contain an *Instructive Power* towards Rational Creatures made in that state and condition, wherein man was created, which was before described, which hath in it the first *notion of a Law*; but it was the Will of God that we should learn our Duty thereby, which gives it its complement, as a Law obliging unto Obedience. And it is not only thus in general with respect unto the *whole work of Creation* in it self; but the ordering and disposal of the Parts of it, is alike *directive* and Instructive to the Nature of man, and hath the force of a Law *Morally* and *everlastingly obligatory*. Thus the pre-eminence of the *Man above the Woman* which is *Moral*, ensues upon the *Order* of the Creation, in that the *Man was first made*, and the Woman for the Man, as the Apostle argues, 1 *Tim.* 2. 12, 13. And all Nations ought to be obliged hereby, though so many of them through their *Apostasie* from Natural Light, knew not that either Man or Woman was created, but it may be, supposed them to have grown out of the Earth like *Mushromes*; and yet an Effect of the secret Original impression hereof, influenced their minds and practices. So the Creation of *one Man and one Woman* gave the Natural Law of Marriage; whence *Polygamy* and *Fornication* became transgressions of the Law of Nature. It will be hard to prove, that about these and the like things, there is a clear and undoubted Principle of *Directive Light* in the mind of man, separate from the consideration of the Order of Creation. But therein a Law, and that *Moral*, is given unto us, not to be referred unto any other

Head of Laws, but that of Nature. And here as was before pleaded, the Creation of the world *in six dayes*, with the Rest of God on the *seventh*, and that declared, gives unto all men an everlasting Law of separating *one day in seven* unto a Sacred Rest. For he that was made in the Image of God, was made to imitate him, and conform himself unto him; God in this Order of things, saying as it were unto him, *what I have done*, in your station do ye likewise. Especially was this made effectual, by his *innate Apprehension* that his Happiness consisted in entring into the *Rest of God*, the pledge whereof, it was his unquestionable Duty to embrace.

5.31 (4.) In this state of things, a Direction by a *Revelation* in the way of a *Precept* for the due and just exercise, of the Principles, Rules, and Documents before mentioned, is so far from impeaching the *Morality* of any Command or Duty, as that it compleats the Law of it, with the addition of a *formal obligatory* Power and Efficacy. The Light and Law of Creation, so far as it was innate, or concreated with the faculties of our souls, and compleating our state of Dependance on God, hath only the *general nature of a Principle*, inclineing unto actions suitable unto it, and directing us therein. The *Documents* also that were originally given unto that Light from without, by the *other Works and Order* of the Creation, had only in their own Nature the force of an *Instruction*. The Will of God, and an Act of *Soveraignty* therein, formally constituted them a Law. But now man being made to live unto God, and under his Con-

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duct and Guidance in all things that he might come to the Enjoyment of him, no *Prejudice* ariſeth unto, nor Alteration is made in the Dictates of the Law of Creation, by the ſuperadding any *Poſitive Commands* for the Performance of the Duties that it doth require, and regulating of them, as to the eſpecial Manner and Ends of their Performance. And where ſuch a *Poſitive Law* is interpoſed or ſuperadded, it is the higheſt folly to imagine, that the whole Obligation unto the Duty, depends on that Command, as though the *Authority of the Law of Nature* were ſuperſeded thereby; or that the whole Command about it, were now grown Poſitive and Arbitrary. For although the ſame Law cannot be *Moral* and *Poſitive* in the ſame reſpect; yet the ſame *Duty* may be required by a Law Moral, and a Law Poſitive. It is thus with many Obſervances of the Goſpel. We may for Example inſtance in *Excommunication*, according to the common received notion of it. There is a *Poſitive Command* in the Goſpel for the exerciſe of the ſentence of it, in the Churches of Chriſt. But this hinders not, but that it is natural for *all Societies* of men, to exclude from their Societies thoſe that refractorily refuſe to obſerve the Laws and Orders of the *Society*, that it may be preſerved unto its proper End. And according to the Rule of this Natural Equity, that it ſhould be ſo, have all *Rational Societies* amongſt men, that knew nothing of the Goſpel, proceeded for their own good and preſervation. Neither doth the ſuperadded *Inſtitution* in the Goſpel derogate from the general Reaſon hereof, or change the nature of the Duty, but only direct its practice, and make Application of it, to the uſes and ends of the Goſpel itſelf.

§.32 I do not plead, that every Law that God preſcribes unto me is *Moral*, becauſe my Obedience unto it is a *Moral Duty*. For the *Morality* of this Obedience, doth not ariſe from, nor depend upon the *eſpecial Command* of it, which it may be is Poſitive and Arbitrary, but from the reſpect that it hath unto *our Dependance* in all things which we have to do abſolutely and univerſally on God. To obey God in all things, is unqueſtionably our Moral Duty. But when the ſubſtance of the *Command* it ſelf, that is, the Duty required is *Moral*, the addition of a Poſitive Command doth no way impeach its Morality, nor ſuſpend the Influence of that Law, whereon its Morality doth depend. It is therefore unduly pretended by ſome, that becauſe there is a *Poſitive Command* for the Obſervation of the Sabbath, ſuppoſing there ſhould be ſuch a Command for the whole of it, which is nothing elſe but an Explanation and Enforcement of the Original Moral Precept of it, (as in every State of the Church ſomething relating unto it, namely, the preciſe Determination of the Day it ſelf in the Hebdomadal Revolution, depended on a Law Poſitive) that therefore the Law of it, is not *Moral*. It is not ſo indeed, ſo far and in that reſpect wherein it is *Poſitive*; but it is ſo from it ſelf, for the ſubſtance of it, and *Antecedently* unto that Poſitive Command. The whole Law therefore of the *Sabbath* and its Obſervation may be ſaid to be *Moral Poſitive*, which Expreſſion hath been uſed by ſome *Learned Divines* in this caſe, and that not unduly. For a Law may be ſaid to be ſo on a double Account. *Firſt*, When the *Poſitive Part* of the Law is Declarative, and accumulative with reſpect

ſpect unto a Precedent Law of Nature, as when ſome Additions are made to the Duties therein required as to the *manner* of their Performance. *Secondly*, When the *Foundation* of a Duty only is laid in the Law of Nature, but its entire Practice is regulated by a Poſitive Law. From all the Inſtances inſiſted on, it is manifeſt that the Law of the *Sabbatical Obſervation* is Moral, a branch of the Law of Nature, however it be enforced, directed, and the *eſpecial Day in ſeven* be limited and determined by Poſitive Commands.

§.33 Theſe things by many are denyed. They will not grant, that there is any Rule or Direction in the *Law of Creation* for a Sacred Reſt unto God, on *one day in ſeven*. For they ſay, that no ſuch can be made to appear with that Evidence, which the common *Anticipations* of the minds of men, are accompanied withal. But this Objection hath been ſufficiently obviated, by a due ſtating of the Law of Nature, which is not to be confined unto inbred natural *Anticipations* only. And it is certain alſo, that ſome ſay the very ſame concerning the Being of God himſelf, of the Difference between *Good and Evil*; namely, that there are no manifeſt and ſtedfaſt *Preſumptions of them* in the mind of man, which yet hinders not, but that the Acknowledgement of a *Divine Being*, as alſo the Difference that is between *Good and Evil*, is natural, and inſeparable from the faculties of our ſouls. Hence *Julian in Cyril. lib.* 5. *con. Jul.* joyns the firſt and fourth Precept together: ſaith he, ποῖον ἔθνος ἐστὶ, πρὸς τῶν θεῶν, ἔξω τοῦ ὑ προσκυνήσεις θεοῖς ἑτέροις, καὶ τοῦ μνήσθητι τῶν σαββάτων ὁ μὴ τὰς ἄλλας ὄιεται χρῆνα φυλάττειν ἐντολάς.

He ſayes, (and ſwears) *that all Nations judged that the Commandments* (of the Decalogue) *ought to be kept, excepting the firſt forbidding other Gods, and the other of remembring the Sabbath to keep it,* the One may be rejected as well as the other.

Beſides the Law of Nature as to an Obligatory *Indication* of our Duty, is not, no not in the Extent inſiſted on, as comprizing the *Objective Documents* that are in the Works and Order of the Creation, to be conſidered alone by it ſelf in this matter, but in conjunction with the *Covenant* that it was the Rule of. For whatever was required of man by vertue of that *Covenant*, was part of the *Moral Law of God*, or belonged unto the Law of his Creation. From all which the *Reſt* pleaded for to be Moral doth ariſe. And conſidering the Nature of this Duty, with the *Divine Poſitive Direction* whereby its firſt practice was regulated, and ſtood in need ſo to be, when God bleſſed the ſeventh Day and ſanctified it; And it is marvellous, that the *remaining Light of Nature* about it, ſhould put forth it ſelf by ſo many Intimations, as it doth; and in ſo many Inſtances to expreſs the firſt impreſſions that it had from God in this matter. For I think we have manifeſted that they are *many*, and thoſe pleadable againſt any probability of contradiction. In a word, we may in all Ages find the *generality of mankind*, feeling, and as it were groping in the Dark, after a *ſtated Sacred Reſt* to be obſerved unto God. And however, the moſt of men deſtitute of Divine Revelation, miſſed the *Seaſon*, the *Ends*, and the Object of this Reſt, yet they were plainly influenced unto all their ſtated Sacred or Religious Solemnities, both Feaſts and Abſtinences, by the re-

remainders of an innate Perſwaſion, that *ſuch a Reſt* was to be obſerved. Beſides we know, that the preſent Indications of Nature as corrupt, are no juſt Rule and Meaſure of its *Original Abilities*, with reſpect unto living to God. And they do but wofully bewray their Ignorance and Impudence who begin to plead, that our *Minds* or *Underſtandings*, were no way impaired or worſted by the Fall; but that the Principles or Abilities in them in reference unto God and our ſelves, are the *ſame* as originally, and that unimpaired. Either ſuch men deſign to overthrow the Goſpel and Grace of our Lord Jeſus Chriſt, or they know not what they ſay, nor whereof they do affirm. But hereof we ſhall treat elſewhere by Gods Aſſiſtance. At preſent we know, that the Light of Nature is ſo *defective*, or ſo impotent in giving Indications of it ſelf, that many *Nations* left deſtitute of Divine Revelation, or wilfully rejecting it, have lived and approved themſelves in *open Tranſgreſſions* of the Law of it, as hath been ſhewed. The Apoſtle gives ſundry Inſtances of that kind, amongſt them who moſt boaſted themſelves to attend to the Dictates of Right Reaſon, *Rom.* 1. All Idolaters, Polygamiſts, Fornicators, and thoſe who conſtantly lived on *Spoil* and Rapine, approving themſelves, or not condemning themſelves in what they did, are Teſtimonies hereof. That *alone* then is not to be pretended to be of the Law of Nature, which all men acknowledge to be a part of it, nor is every thing to be rejected from having a place therein, which ſome have lived in a ſecure tranſgreſſion of, and others ſay, that it gives no Indications of it ſelf; but that is to be underſtood to belong

belong thereunto, which by the diligent consideration of all means and advantages of knowledge, may be found to be *congruous* to all the other known and allowed Principles and Maximes of it, and to have its *Foundation* in it, being what *Originally God* by any means *instructed* our Nature in, as that which belonged unto our living unto him. And it may be a man may sooner learn, what is *Natural Duty to God*, in and from corrupted Nature, by the *Opposition* that it will make unto its Practice, as it is *corrupted*, than by the *Light* and Guidance it will give unto it, as Nature. It is also, as we have observed, more discernible in its *judging* and condemning what is done contrary unto it, than in directing unto what it did originally require.

§.34 Having given Evidence unto the *Morality* of the Sabbath from the Indications of it, and Directions unto it in the Light and Law of Nature, which will be found to be such, as not to be by any modest or sober man *contemned*; we proceed to add those other consequential confirmations of the same Truth, which God hath given us in the following *Revelations* of his Will about it. And First, this gives no small countenance unto an Apprehension of an unchangeable *Morality* in the Law of the Sabbath, that in all Estates of the Church, from the foundation of the world, under the several *Covenants* wherein it hath walked with God, and the various Dispensations of them, there is a full Evidence, that in them all God hath still required of his people, the Observation of a *Sacred Rest* unto himself, in an *Hebdomadal Revolution* of Time or

Dayes.

Dayes. A full confirmation hereof, with its proofs and illuſtrations, the Reader will find at large in our *Expoſition of the fourth Chapter of the Epiſtle to the Hebrews*, ſo ſoon as God ſhall give an Opportunity to have it communicated unto him. At preſent, I ſhall touch only on the Heads of things.

§.35 That any Religious Obſervance hath been required through *all Eſtates of the Church*, having no foundation but only in *Arbitrary Inſtitution*, cannot be proved by any one ſingle Inſtance. The Inſtitutions of the State of Innocency, in the matters of the *Garden*, with the *Trees of Life*, and of the *knowledge of Good and Evil* ceaſed, as all men confeſs, with that Eſtate. And although God did not immediately upon the ſin of man deſtroy that *Garden*, no nor it may be untill the *Flood*, leaving it as a Teſtimony againſt the wickedneſs of that Apoſtate Generation, for whoſe ſin the world was deſtroyed; yet was neither it, nor the Trees of it, of any uſe, or lawful to be uſed as to any ſignificancy in the Worſhip of God. And the Reaſon is, becauſe all Inſtitutions, are *Appendixes*, and things annexed unto a *Covenant*; and when that Covenant ceaſeth, or is broken, they are of no uſe or ſignification at all.

§.36 There was a *new ſtate* of the Church erected preſently after the Fall, and this alſo attended with ſundry new *Inſtitutions*, eſpecially with that concerning *Sacrifices*. In this Church ſtate ſome *Alterations* were made, and ſundry additional Inſtitutions given unto it, upon the Erection of the *peculiar Church State* of the *Iſraelites* in the Wilderneſs,

ness; which yet hindred not, but that it was in General the *same Church State*, and the same Dispensation of the Covenant, that the people of God, before and after the giving of the Law, enjoyed and lived under. Hence it was, that sundry Institutions of Worship were equally in force both *before* and *after* the giving of the Law on Mount *Sinai*; as is evident in *Sacrifices*, and some other Instances may be given. But now when the *State of the Church*, and the Dispensation of the Covenant, came to be wholly altered, as they were by the *Gospel*, not any one of the *old Institutions* was continued, or to be continued, but they were all abolished and taken away. Nothing at all was traduced over from the Old Church States, neither from that in Innocency, nor from that which ensued on the Fall in all its *variations*, with any Obligatory Power, but what was founded in the Law of Nature, and had its force from thence. We may then confidently assert, that what God requireth *equally* in all *Estates* of the Church, that is *Moral*, and of an everlasting Obligation unto us, and all men. And this is the State of matters with the Sabbath, and the Law thereof.

§.37 Of the Command of the Sabbath in the State of Innocency, we have before treated, and vindicated the Testimony given unto it, *Gen.* 2. 2, 3. It will, God assisting, be farther discoursed and confirmed in *our Exposition of the fourth Chapter of the Epistle to the Hebrews*. The Observation of it by vertue of its Original Law and Command, before the Promulgation of the *Decalogue in Sinai*, or the first Wilderness Observation of the Sabbath, recorded

corded on the occaſion of giving *Manna*, hath alſo been before confirmed. Many Exceptions I acknowledge are laid in, againſt the Teſtimonies inſiſted on for the proof of theſe things; but thoſe ſuch, as I ſuppoſe, are not able to invalidate them in the minds of men void of Prejudice. And the Pretence of the Obſcurity that is in the *Command*, will be eaſily removed, by the conſideration of another Inſtance of the ſame Antiquity. All men acknowledge, that a *Promiſe of Chriſt*, for the Object and Guide of the Faith of the ancient Patriarchs, was given in thoſe Words of God, immediately ſpoken unto the *Serpent*, *Gen.* 3. 15. *I will put Enmity between thee and the Woman, and between thy ſeed and her ſeed, it ſhall bruize thy head, and thou ſhalt bruize its heel.* The Words in themſelves ſeem obſcure unto any ſuch End or Purpoſe. But yet there is ſuch light given into them, and the mind of God in them, from the circumſtances of *Time*, *Place*, Perſons, Occaſions, from the Nature of the things treated of, from the whole enſuing *Oeconomy*, or dealing of God with men revealed in the Scripture, as that no ſober man doubts of the Promiſſory Nature of thoſe Words, nor of the Intention of them in General, nor of the proper ſubject of the Promiſe, nor of the Grace intended in it. This Promiſe therefore was the *immediate Object* of the faith of the *Patriarchs* of old, the great motive and encouragement unto, and of their Obedience. But yet it will be hard, from the *Records of Scripture*, to prove, that any particular *Patriarch* did believe in, truſt, or plead that Promiſe, which yet we know that they did all and every one; nor was there any need for

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our Instruction, that any such practice of theirs should be recorded; seeing it is a general Rule that those *Holy men of God* did observe and do whatever he did command them; Wherefore from the record of a Command, we may conclude unto a suitable Practice, though it be not recorded; and from a recorded approved Practice on the other side, we may conclude unto the Command or Institution of the thing practised, though no where plainly recorded. Let unprejudiced men consider those words, *Gen.* 2. 2, 3. and they will find the Command and Institution of the *Sabbath*, as clear and conspicuous in them, as the *Promise* of Grace in Christ is in them before considered; especially as they are attended with the Interpretation given of them, in Gods following dealings with his Church. And therefore although particular Instances of the *Obedience of the old Patriarchs* in this part of it, or the Observation of the *Sabbath*, could not be given and evinced, yet we ought no more on that account to deny, that they did observe it, than we ought to deny their *Faith in the promised Seed*, because it is no where expressly recorded in the Story of their lives.

§.38 Under the *Law*, that is, after the giving of it in the Wilderness, it is granted, that the *portion of Time insisted on*, was precisely required to be dedicate unto God; although it may be for some Ages, it will be hard to meet with a recorded Instance of its Observation. But yet none dares take any countenance from thence, to question whether it were so observed or no.

All therefore is secure unto the great alteration that

that was made in Inſtituted Worſhip under the Goſpel. And to proceed unto that ſeaſon, there is no Practice in any part of Gods Publick Worſhip, that appears *earlier* in the Records of the New Teſtament, as to what was peculiar thereunto, than the Obſervation of *one Day in ſeven* for the Celebration of it. Hereof more muſt be ſpoken afterwards. Some ſay indeed, that the Appointment of *one Day in ſeven*, and that the firſt Day of the Week, for the Worſhip of God, was only a voluntary Agreement, or a matter conſented unto by the *Apoſtolical* or firſt Churches, meerly *ευταξιας gratia*, or to keep good Order and *decorum* amongſt them, without reſpect unto any Moral Command of God to that purpoſe. This they ſay directly with reſpect to the *firſt Day of the Week*, or the Lords Day, and its Religious Obſervation. But thoſe who appoint the *firſt Day* of every Week to be ſo obſerved, do without doubt appoint that that ſhould be the Condition of *one Day in ſeven*. Now I could incline to this Apprehenſion, if beſides ſundry other invincible Reaſons that lye againſt it, I did not find that God had alwayes before in all States of the Church from the foundation of the world, invariably required the *Obſervation of one Day in ſeven*, and I know no Reaſon why what had been obſerved all along ſo far upon his own Authority, he would have obſerved ſtill, but no longer on his Command, but on the Invention and Conſent of men. Had the Religious Obſervance of *one Day in ſeven* been utterly laid aſide and aboliſhed, it would and ought to to have been concluded, that the *Law of it was expired* in the Croſs of Chriſt, as were thoſe of Circumciſion,

cumcision, the Sacrifices, and the whole Temple-Worship. But to have this Observance continued by the *whole Church*, in and under the Approbation of God, whereof none ever doubted, by a Reassumption of it through the Authority of the Church, after God had taken off his own from it, is a most vain Imagination.

§. 39 I dispute not of what the Church may appoint for good Orders sake to be observed in Religious Assemblies. But this I dare say confidently, that no Church, nor Churches, not all the Churches in the World, have Power by common Consent to ordain any thing in the Worship of God, as a Part of it, which God had once ordained, commanded, and required, but now under the Gospel ceaseth so to do, as *Circumcision* and *Sacrifices*. But this is the State of the Religious Observance of *one Day in seven*. None can deny, but that formerly it was ordained and appointed of God. And it should seem according to this Opinion, that he *took off* the Authority of his own Command, that the same Observance might be continued upon the *Authority of the Church*. *Credat Apella*. Neither do the Footsteps of the Occasion of any such *Ecclesiastical Institution* appear any where on Record in the Scripture, where all things of an absolute new and Arbitrary Institution, whether occasional or durable, are taken notice of. There is indeed mention made, and that frequently of the *first day of the Week*, to be set apart for the Assembling of Believers for the Worship of God, and a solid Reason is insinuated, why that especial day in particular ought so to be. But why one Day in seven should be

be conſtantly obſerved to the purpoſe mentioned, no Reaſon, no Account is given in the New Teſtament, other than why men ſhould not lie or ſteal. Nor hath any man a Ground to imagine, that there was an Intercilion of a Sabbatical Obſervance, by the interpoſition of any time, between the Obſervation of the ſeventh Day, and of the firſt of the Week, for the ſame Ends and Purpoſes; though not abſolutely in the ſame manner. If there be any Indications, Proofs, Evidences, that the firſt Churches continued without the Obſervation of *one Day in ſeven*, after they deſiſted from having a Religious Reſpect unto the *ſeventh Day*, before they had the ſame regard to the firſt of the Week unto this purpoſe, I wiſh they might be *produced*; for they would be of good weight in this matter; but as yet no ſuch thing is made to appear. For if the Obligation of the Precept for Obſerving one Day in ſeven, as a Sacred Reſt to God, may be ſuſpended in any *change* of the outward State and Condition of the Church, it cannot be eſteemed to be Moral. I ſpeak not of the *actual Obſervance* of the thing commanded, which for many cauſes may occaſionally and temporarily be ſuperſeded, but of the obliging force and power in the *Command it ſelf*, *which if it be Moral, is perpetual*, and not capable of Interruption. Now Teſtimonies we have that ſundry perſons not ſufficiently inſtructed in the *Liberty* of the Goſpel, and the Law of its Obedience, obſerved both the Dayes, *the ſeventh*, *and the firſt*; yea, it may be, that for a while ſome obſerved the *one day*, and *ſome the other*; but that any Chriſtians of old thought themſelves *de facto* ſet at liberty from the Religi-

ous Obſervation of *one day in ſeven*, this neither is, nor can be proved. This Practice then was Univerſal, and that approved of God, as we ſhall ſee afterwards, and farther in another Diſcourſe, now more than once directed unto. Now what can any man conceive to be the ground of this *unvariableneſs* in the commanded and approved Obſervation of *one day in ſeven* in all ſtates, conditions, and alterations in and of the Church, but that the Command for it, is part of the *Moral* unchangeable Law? Hereby therefore it is confirmed unto us ſo to be. And indeed, if every State of the Church be founded in an eſpecial Work of God, and his Reſt thereon, and complacency therein, as a Pledge or Teſtimony of giving his Church Reſt in himſelf, as elſewhere ſhall be fully confirmed; a *Sabbatical Reſt* muſt be neceſſary unto the Church in every ſtate and condition. And although abſolutely another Day might have been fixed on under the New Teſtament, and not one, in an *Hebdomadal Revolution*, becauſe its peculiar works were not preciſely finiſhed in *ſix Dayes*; yet that ſeaſon being before fixed and determined by the *Law of Creation*, no Innovation nor Alteration would be allowed therein.

§.40 There is yet remaining that which is principally to be pleaded in this cauſe, and which of it ſelf is ſufficient to bear the weight of the whole. Now this is the Place which the command for the Obſervation of a *Sabbath unto God*, holds in the *Decalogue*. Concerning this we have no more to enquire, but whether it have obtained a ſtation therein, in its *own Right*, or were on ſome other occaſion

occaſion advanced to that Priviledge. For if it be *free of that Society* in its own Right, or on the Account of its *Origine* and Birth, the *Morality* of it can never be impeached; if it had only an *Occaſional Intereſt therein*, and held it by a leaſe of time, it may ere this be long ſince diſſeized of it. Now we do not yet diſpute, whether the *ſeventh Day* preciſely be ordained in the fourth Commandment; and do take up the whole nature of it, as the only ſubject of it, and alone required in it. Only I take it for granted, that the Obſervation of *one Day in ſeven* is required in the Command, which is ſo, becauſe the ſeventh Day, or a *ſeventh Day* in a ſeptenary Revolution, is expreſly commanded.

It is indeed by many pretended, that the Command firſtly and directly reſpecteth the *ſeventh* §. 41
Day preciſely, and *one Day in ſeven*, no otherwiſe than as it neceſſarily follows thereon. For where the *ſeventh Day* is required, *one in ſeven* is ſo conſequentially. And they who thus pretend have a double Deſign, the one abſolutely contradictory to the other. For thoſe do ſo, who from thence conclude, that, the *ſeventh Day preciſely* comprizing the whole Nature of the Sabbath, *that day* is indiſpenſibly and everlaſtingly to be obſerved: And thoſe do ſo, who with equal confidence draw their concluſion to the *utter Abolition* of the whole Sabbath, and the Law of it, in the taking away of the *ſeventh Day* it ſelf. Such different Apprehenſions have men of the uſe and improvement that may be made of the ſame Principles and Conceſſions. For thoſe of the *later ſort* hope, that if they can prove the Obſervation of the *ſeventh Day preciſely*, and not *one of ſeven* but only conſe-

quentially, to be the whole of what is intended in the fourth Commandment, that by vertue of the Apostles Rule, *Col.* 2. 16. (to which purpose he often elsewhere expresseth himself) they shall be able to prove, that it is utterly abolished. Those of the other sort suppose, that if they can make this to be the *sense of the Commandment*, they shall prevail to fix a perpetual Obligation on all men from thence unto the Observation of the *seventh Day precisely*, although the words of the Apostle seem to lye expresly against it.

5.42 But the supposition it self that both parties proceed upon, is not only *uncertain*, but certainly *false*. For the very Order of Nature it self disposeth these things unto that *series*, and mutual Respect which can never be interrupted. The Command is about the *separation of time* unto the service of God. This he tacitely grants, nor will deny, if he be pressed, who contends for the *seventh Day*. Here therefore it is natural and necessary, that Time be *indefinitely* considered and required, antecedently unto the Designation and Limitation of the portion of Time that is required. This the Order of Nature requireth. For if it be Time *indefinitely* that is limited in the Command unto the *seventh Day*, Time indefinitely is the first Object of that Limitation. And the case is the same with Reference *unto one Day in seven*. This also hath and must have a natural priority unto the *seventh Day*; for the seventh Day, is one Day of the seven. And these things are separable. Some *Part of Time* may be separated unto Religious Worship, and yet not *one day in seven*; but any other portion in a certain Revolution of Dayes, Weeks,

Weeks, Months, or Years; if there be not a diſtinct Reaſon for it. And *one Day in ſeven* may be ſo ſeparated, wherein the ſeventh Day preciſely may have no Intereſt. And theſe things the very Nature of them doth aſſert, diſtinguiſh, and determine. Whatever *Morality* therefore, or Obligation unto a perpetual Obſervance can be fancied by any to be in the Command as to the *ſeventh Day*, it is but conſequential unto, dependant upon, and ſeparable from, the command and duty for the Obſervance of *One Day in ſeven*. And this ſufficeth as to our preſent purpoſe. For I do not yet treat with them who contend for the preciſe Obſervation of the *ſeventh Day* now under the Goſpel. It is enough, that here we prove, that the *fourth Commandment requireth the Sacred Obſervation of one Day in ſeven*, and that ſo far as it doth ſo, it is Moral and unchangeable.

All men, as we have often obſerved, do allow §. 43
that there is ſomething *Moral* in the fourth Commandment, namely, that either ſome part of it, or the general Nature of it is ſo. I do not therefore well underſtand them, and *Him of late* who hath pleaded that the *ſeventh Day* only is required in that Command, and yet that this *ſeventh Day* was abſolutely Ceremonial and Typical, being accordingly aboliſhed. The conſiſtency of theſe Aſſertions doth not yet appear unto me. For if the whole matter of the Command be *Ceremonial*, the Command it ſelf muſt needs be ſo alſo. For a relief againſt this contradiction, it is ſaid, that the *Morality* of this Command conſiſts in this, *that we ſhould look after and take up our Spiritual Reſt in*

God. But this will not allow, that it ſhould be a diſtinct Commandment of it ſelf, diſtinguiſhed from all the Reſt of the *Decalogue*, nor indeed ſcarcely from any one of them. For the Primitive End of all the Commandments was to direct us and bring us unto *Reſt* with God; of the firſt Table immediately, and of the ſecond in and by the Performance of the Duties of it, among our ſelves. And of the firſt *Precept* this is the ſum; ſo that it is unduely aſſigned to be the peculiar Morality of the *fourth*, inſtead of the ſolemn Expreſſion of that Reſt as our End and Happineſs. Neither is there any way poſſible to manifeſt an eſpecial Intention in, and of any Law, that is not found in this. The Words and Letter of it in their proper, and only ſenſe, require a *Day*, or an eſpecial ſeaſon to be appointed for a Sacred Reſt. And ſo doth the Nature of Religious Worſhip which undoubtedly is directed therein. The *Reſt of God* propoſed in the Command as the Reaſon of it, which was on the *ſeventh day* after *ſix of working*, requireth the ſame Intention in the words. So doth alſo the exact limitation of Time mentioned in it; all in complyance with the Order and Place that it holds in the *Decalogue*, wherein nothing in general is left unrequired in the Natural and Inſtituted Worſhip of God, but only the ſetting apart, with the Determination and Limitation of ſome time unto the ſolemn Obſervation of it. Few therefore have ever denyed but that the *Morality* of this Command, if it be *Moral*, doth extend it ſelf unto the ſeparation of ſome part of our Time to the ſolemn recognizing of God, and our ſubjection unto him; and this in the

the Letter of the Law is limited on the Reaſons before inſiſted on, unto *one day in ſeven*, in their perpetual Revolution. The ſole Enquiry therefore remaining is, whether this Precept be *Moral* or no, and ſo continue to be poſſeſſed of a Power perpetually *obligatory* to all the ſons of men. And this is that which we are now enquiring into.

Here therefore we muſt have reſpect unto what §.44
hath been diſcourſed concerning the *ſubject matter* of the Precept it ſelf. For if that be not only *congruous* to the Law of Nature, but that alſo which by the Creation of our ſelves and all other things we *are taught* and obliged unto the Obſervation of, the Law whereby it is required muſt be *Moral*. For the Deſcriptive, or Diſtinctive Term (*Moral*) doth firſt belong unto the things themſelves required by any Law, and thence to the *Law* whereby they are commanded. If then we have proved, that the thing it ſelf required in the *fourth Commandment*, or the Religious Obſervation of a Sacred Reſt unto God for the Ends mentioned, in the Periodical Revolution of *ſeven dayes* is Natural and Moral, from the Relation that it hath unto the Law of Creation, then there can be no Queſtion of the *Morality* of that Command. What hath been performed therein is left unto the Judgement of the Sober and Judicious *Reader*. For no man can be more remote from a pertinacious adherence to his own ſentiments, or a *Magiſterial* impoſition of his Judgement and Apprehenſions upon the minds, thoughts, or practice of other men, than I deſire to be. For however we may pleaſe our ſelves in our light, knowledge, learning, and ſincerity; yet

when we have done all, they are not conſtituted of God. to be the *Rule* or *Meaſure* of other mens Faith, Perſwaſions, Apprehenſions and Converſations. And others whom for ſome defects, at leaſt, ſo ſuppoſed by us, we may be apt to deſpiſe, may be yet taught the Truth of God, in things wherein we may be out of the way. That then which we have to do in theſe caſes, is firſt to endeavour after a *full Perſwaſion* in our own minds; then to communicate the Principles of Reaſon and Scripture Teſtimony which we ground our Perſwaſion upon unto others, labouring with meekneſs and gentleneſs to inſtruct them, whom we apprehend to be out of the way; ſo ſubmitting the whole to the Judgement of all that fear the Lord, and ſhall take notice of ſuch things. And theſe Rules have I, and ſhall I attend unto, as abhorring nothing more, than a *proud Magiſterial impoſing* of our Apprehenſions, and Inclinations, on the minds and practices of other men; which I judge far more intolerable in *particular perſons*, than in Churches and Societies, in both contrary to that Royal Law of Love and Liberty, which all Believers ought to walk by. And therefore as we ſaid, what hath been ſpoken on this ſubject, or ſhall yet farther be added, I humbly ſubmit to the Judgement of the *ſober and indifferent Readers*, only aſſuring them, that *I teach as I have learned*, ſpeak becauſe I believe, and declare nothing, but whereof I am *fully perſwaded* in my own mind.

§. 45 The Nature of the *Decalogue*, and the Diſtinction of its Precepts from all Commands *Ceremonial*

monial or *Political*, comes now under conſideration. The whole *Decalogue* I acknowledge, as given on Mount *Sinai* to the *Iſraelites*, had a *Political* Uſe, as being made the Principal Inſtrument or Rule of the Polity and Government of their Nation, as peculiarly under the Rule of God. It had a Place alſo in that *Oeconomy* or Diſpenſation of the *Covenant*, which that *Church* was then brought under, wherein by Gods dealing with them and Inſtructing of them, they were taught to look out after a farther and greater good in the *Promiſe*, than they were yet come to the Enjoyment of. Hence the *Decalogue* it ſelf in that Diſpenſation of it, was a *Schoolmaſter unto Chriſt*. But in it ſelf, and materially conſidered, it was wholly and in all the Preceptive parts of it, abſolutely *Moral*. Some indeed of the Precepts of it, as the *firſt*, *fourth*, and *fifth* have either *Prefaces*, *Enlargements*, or *Additions*, which belonged peculiarly to the then preſent and future State of that Church in the Land of *Canaan*; but theſe eſpecial Applications of it unto them, change not the Nature of its *Commands* or Precepts which are all *Moral*, and as far as they are eſteemed to belong to the *Decalogue* are unqueſtionably acknowledged ſo to be. Let us therefore conſider the Pleas for *Morality* in the *fourth Command* upon the account of its Intereſt in the *Decalogue*, and the manifeſt Evidences of that Intereſt. As therefore the Giving, Writing, Uſe, and Diſpoſal of the *Decalogue* were peculiar and diſtinct from the whole *Syſteme* of the Reſt of the Laws and Statutes, which being with it given to the Church of *Iſrael*, were either *Ceremonial* or *Judicial*; ſo the Precept concerning the *Sabbath*,

Sabbath, or the Sacred Obſervance of *one Day in ſeven*, hath an equal ſhare with the other *Nine*, in all the Priviledges of the whole. As,

1. It was ſpoken *immediately by the Voice of God*, in the hearing of all the people, *Exod.* 19. Whereas all the other Laws, whether *Ceremonial* or *Judicial*, were given peculiarly to *Moſes*, and by him declared unto the reſt of the people. What weight is laid hereon, ſee *Exod.* 19. *v.* 10, 11, 17, 18. *Deut.* 4. 34. *Chap.* 33. 2. In the firſt whereof the work it ſelf is declared; in the latter a diſtinguiſhing Greatneſs and Glory, above all other Legiſlations, is aſcribed unto it. And it is worth the Enquiry what might be the cauſe of this Difference. No other appears to me, but that God thereby declared, that the *Law of the Decalogue* belonged immediately and perſonally unto them all and every one, upon the Original *Right of the Law of Nature*, which it did repreſent and expreſs; whereas all the other Laws and Statutes given unto them by the Mediation of *Moſes*, belonged unto that peculiar Church State and *Oeconomy* of the Covenant which they were then initiated into; and which was to abide unto the Time of the *Reformation of all things* by Jeſus Chriſt. And here it may be remembred, and ſo in all the enſuing Inſtances, that we have proved, the matter of this Command to be firſt, the ſeparation of ſome time *indefinitely* to the Worſhip of God, and then the limitation of that time unto *one day in ſeven*. For this it requires, or nothing at all which ſhould be peculiar unto a diſtinct Precept is required in it, as we have before manifeſted.

And

And this one conſideration alone, is ſufficient to evince its *Morality*.

2. This Command, as all the Reſt of the *Decalogue*, was written *twice by the finger of God in Tables of Stone*. And hereof there was a double Reaſon. Firſt, That it was a ſtable Revocation, and Objective Repreſentation of that Law, which being implanted on the heart of man, and communicated unto him in his Creation, was variouſly defaced; partly by the corruption and loſs of that *Light* through the entrance of ſin, which ſhould have guided us in the Right Apprehenſion and Underſtanding of its Dictates, and the Obedience that it required; partly through a long courſe of a *corrupt converſation* which the world had in the purſuit of the firſt *Apoſtaſie*, and according to the Principles of it plunged it ſelf into. God now again fixed that Law *Objectively*, in a way of durable Preſervation, which in its primitive ſeat and ſubject was ſo impaired and defaced. And hereof the *Additions* mentioned, with peculiar Reſpect unto the Application of the whole, or any part of it, unto that people, were no impeachment, as is acknowledged in the Preface given unto them all, containing a Motive unto their dutiful Obſervance of the whole. And hence this Law muſt neceſſarily be eſteemed a part of the *Antecedent* Law of Nature; neither can any other Reaſon be given, why God wrote it himſelf, with thoſe, and only thoſe that are ſo, in *Tables of Stone*. Secondly, This was done as an *Embleme*, that the whole *Decalogue* was a Repreſentation of that Law, which by his Spirit he would *write in the fleſhly Tables of the Hearts of his Elect*.

And

And this is well observed by the *Church of England*, which after the Reading of the whole *Decalogue*, the fourth Command amongst the rest, directs the people to pray, *That God would write all these Laws in their Hearts.* Now this concerneth only the *Moral Law.* For although Obedience unto all Gods Ceremonial and *Typical* Institutions whilst they were in force, was Moral, and a part of the Law written in the Heart, or required in general in the Precepts of the first Table of the *Decalogue*, yet those *Lawes themselves* had no place in the Promise of the Covenant, that they should be *written in our Hearts*; for if it should be so, especial Grace would be yet administred for the Observation of those *Laws* now they are abolished, which would not only be vain and useless; but contradictory to the whole Design of the Grace bestowed upon us, which is to be improved in a due and genuine *Exercise* of it. Neither doth God bestow any Grace upon men, but withal he requires the *Exercise* of it at their hands. If then this Law was written in Tables of Stone together with the other *Nine*, that we might pray and endeavour to have it *written in our Hearts*, according to the Promise of the Covenant, it is and must be of the nature of the rest; that is, *Moral* and everlastingly obligatory.

3. As all the rest of the Moral Precepts, it was reserved in the *Ark*; whereas the Law of Ceremonial Ordinances was placed in a *Book* written by *Moses* on the *side* of the Ark, separable from it, or whence it might be removed. The *Ark* on many accounts was called the *Ark of the Covenant*; whereof, God assisting, I shall treat elsewhere. One

of

of them was, that it contained in it nothing, but that *Moral Law* which was the Rule of the Covenant. And this was placed therein, to manifeſt that it was to have its accompliſhment in him, who was the *End of the Law*, *Rom.* 10. 3, 4. For the Ark with the Propitiatory was a *Type* of Jeſus Chriſt, *Rom.* 3. 25. And the Reaſon of the different diſpoſal of the *Moral Law* in the Ark, and of the Ceremonial in a *Book on the ſide of it*, was to manifeſt, as the inſeparableneſs of the Law from the Covenant, ſo the eſtabliſhing, accompliſhment, and anſwering of the one Law in Chriſt, with the *Removal* and aboliſhing of the other by him. For the Law *kept in the Ark*, the Type of him, he was to fulfil it in Obedidience, to anſwer its Curſe, and to reſtore it unto its proper uſe in the New Covenant; not that which it had originally when it was it ſelf the *whole of the Covenant*, but that which the nature of it requires in the *Moral Obedience of Rational Creatures*, whereof it is a compleat and adequate Rule, when the other Law was utterly *removed* and taken away. And if that had been the End whereunto the *Law of the Sabbath* had been deſigned, had it been abſolutely capable of *Abolition* in this world, it had not been ſafeguarded in the *Ark*, with the other *Nine*, which are inſeparable from mans Covenant Obedience unto God, but had been left with other Ceremonial Ordinances at the *ſide* of the Ark, in a Readineſs to be removed, when the appointed time ſhould come.

4. God himſelf ſeparates this Command from them which were *Ceremonial* in their Principal Intention, and whole ſubject matter, when he calls the

the whole Syſteme of Precepts in the *Two Tables* by the name of the *Ten Words* or Commandments, *Deut.* 10. 4. את עשרת דברים אשר דבר יהוה אליכם בהר מתוך האש ביום הקהל ; *Thoſe ten Words which the Lord ſpake unto you in the Mount out of the midſt of the fire, in the Day of the Aſſembly.* No conſidering Perſon can read theſe words, but he will find a moſt ſignal *Emphaſis* in the ſeveral parts of them. *The Day of the Aſſembly*; יום הקהל ; is that which the *Jews* ſo celebrate, under the Name of the *Station in Sinai*; the Day that was the foundation of their Church State, when they ſolemnly covenanted with God about the Obſervation of the Law. *Deut.* 5.24,25,26,27. And the *Lord himſelf ſpake* theſe words, that is, in an immediate and eſpecial manner, which is ſtill obſerved where any mention is made of them, as *Exod.* 20. *Deut.* 5. & 10. and ſaith *Moſes*, he *ſpake them unto you*; that is immediately unto all the Aſſembly; *Deut.* 5. 22. where it is added, that he ſpake *them out of the midſt of the Fire, of the Cloud, and of the thick Darkneſs, with a great Voice,* (that every individual Perſon might hear it) *and he added no more.* He ſpake not one Word more, gave not *one Precept more* immediately unto the whole people, but the whole ſolemnity of *Fire, Thunder, Lightning, Earthquake*, and *ſound of Trumpet* immediately ceaſed and diſappeared; whereon God entred his Treaty with *Moſes*, wherein he revealed unto him, and inſtructed him in the *Ceremonial* and *Judicial* Law, for the uſe of the people who had now taken upon themſelves, the Religious Obſervance of what he ſhould ſo reveal and appoint. Now as the whole *Decalogue* was hereby

hereby ſignalized, and ſufficiently diſtinguiſhed from the other Laws and Inſtitutions which were of another Nature; ſo in particular, this Precept concerning the Sabbath, is diſtinguiſhed from all thoſe which were of the *Moſaical Pædagogie*, in whoſe Declaration *Moſes* was the Mediator between God and the people. And this was only upon the Account of its Participation, in the *ſame Nature* with the reſt of the Commands, however it may and do contain ſomething in it, that was peculiar to that people, as ſhall be ſhewed afterwards.

5. Whereas there is a frequent Oppoſition made in the Old Teſtament, between *Moral Obedience*, and the outward obſervance of Ordinances of a meer arbitrary Inſtitution, there is no mention made of the *Weekly Sabbath* in that caſe, though all *Ceremonial Inſtitutions* are in one place or other enumerated. It is true, *Iſa.* 1. 13. the *Sabbath* is joyned with the *New Moons*, and its Obſervation rejected in compariſon of *Holineſs and Righteouſneſs*. But as this is expounded in the next Verſe, to be intended principally of the appointed annual Feaſts or *Sabbaths*; ſo we do grant, that the *Sabbath*, as relating unto Temple Worſhip there intended and deſcribed, had that accompanying it, which was peculiar to the *Jews* and Ceremonial, as we ſhall ſhew hereafter; But *abſolutely* the Obſervation of the Sabbath is not oppoſed unto, nor rejected in compariſon of other, or any *Moral* Duties.

6. The Obſervation of the Sabbath is preſſed on the Church, on the *ſame Grounds*, and with the ſame Promiſes, as the greateſt and moſt indiſpenſible

ſible Moral Duties; and together with them oppoſed unto *thoſe Faſts* which belonged unto Ceremonial Inſtitutions. To this purpoſe is the Nature and Uſe of it at large diſcourſed, *Iſa.* 58. *v.* 6, 7, 8, 9, 10, 11, 12, 13, 14.

§. 46 Now it is aſſuredly worth our Enquiry, what are the *juſt Reaſons* of the Preference of the Sabbath above all *Poſitive Inſtitutions*, both by the place given unto it in the *Decalogue*, as alſo on the account of the other eſpecial Inſtances inſiſted on. Suppoſe the Command of it to be *Ceremonial*, and one of theſe two Reaſons, or both of them muſt be alledged as the cauſe hereof. For this Exaltation of it muſt ariſe, either from the *Excellency* of it in it ſelf and ſervice, or the *Excellency* of its ſignification, or from both of them jointly. But theſe things cannot be pleaded or made uſe of unto the purpoſe intended. For the *ſervice* of it, as it was obſerved among the *Jews*, it is now earneſtly pleaded, that it conſiſted in *meer Bodily Reſt*, which is ſcarcely to be reckoned as any part of Divine Service at all. What is farther in it, is ſaid to be only a meer *Circumſtance of Time*, not in any thing better than that of *Place*, which had an Arbitrary Determination alſo for a ſeaſon. It cannot therefore be thus exalted and preferred above all other Ordinances of Worſhip upon the account of its *ſervice*, ſeeing it is apprehended to be only a meer *Adjunct* of other ſervices, which were therefore more worthy than it, as every thing which is for it ſelf, is more worthy than that which is only for another. And take it abſolutely, *Place* is a more Noble Circumſtance than *Time* in this Caſe,

Caſe, conſidering that *Place* being determined by an Arbitrary Inſtitution in the building of the Temple became the moſt glorious and ſignificant part of Divine Worſhip; yet had it no place in the *Decalogue*, but only in the *Samaritan* Corruption added unto it. It muſt therefore be upon the account of its *ſignification* that it was thus peculiarly exalted and honoured. For the Dignity, Worth and Uſe of all Ceremonial Inſtitutions depended on their *ſignificancy*, or their fitneſs and aptneſs to repreſent the things whereof they were *Types*, with the eſpecial worth of what they did peculiarly Typifie. And herein the *Sabbath* even with the Applications it had unto the *Judaical Church State*, came ſhort of many other Divine Services, eſpecially the *Solemn Sacrifices* wherein the Lord Chriſt with all the Benefits of his Death, was as it were evidently *ſet forth crucified before their eyes*. Neither therefore of theſe Reaſons, nor both of them in *conjunction* can be pleaded as the cauſe of the *manifold preference* of the Sabbath above all Ceremonial Inſtitutions. It remaineth therefore that it is ſolely upon the Account of its *Morality*, and the invariable Obligation thence ariſing unto its Obſervation, that it is ſo joyned with the *Precepts* of the ſame Nature; and ſuch we have now, as I ſuppoſe, ſufficiently confirmed it to be.

§. 47 I cannot but judge yet farther, that in the Caution given by our Saviour unto his Diſciples, about *praying that their flight ſhould not be on the Sabbath Day*, Matth. 24. 20. He doth declare the continued Obligation of the Law of the *Sabbath*, as a Moral Precept upon all. It is anſwered by ſome,

that it is the *Judaical Sabbath* alone that is intended, which he knew that ſome of his own Diſciples would be kept for a ſeaſon in bondage unto. For the Eaſe therefore of their Conſciences in that matter, he gives them this Direction. But many things on the other ſide are *certain* and indubitable, which render this conjecture altogether improbable. For (1.) All real Obligation unto *Judaical* Inſtitutions was then abſolutely taken away; and it is not to be ſuppoſed, that our Lord Jeſus Chriſt would before hand lay in proviſion for the edification of any of his Diſciples in *Error*. (2.) Before that time came, they were ſufficiently inſtructed *doctrinally* in the diſſolution of all Obligation in Ceremonial Inſtitutions; This was done principally by St. *Paul* in all his Epiſtles; eſpecially in that unto the *Hebrews* themſelves at *Jeruſalem*. (3.) Thoſe who may be ſuppoſed to have continued a conſcientious reſpect unto the *Judaical* Sabbath, could be no otherwiſe perſwaded of it, than were the Jews themſelves in thoſe Dayes. But they all accounted themſelves abſolved in conſcience from the Law of the Sabbath upon eminent danger in time of War, ſo that they might lawfully either *fight* or *fly*, as their ſafety did require. This is evident from the Decree made by them under the *Hiſmonæans*. And ſuch imminent danger is now ſuppoſed by our Saviour; for he inſtructs them to forego all conſideration of their Enjoyments, and to ſhift meerly for their lives. There was not therefore any danger in *point of conſcience* with reſpect unto the *Judaical Sabbath* to be then feared or prevented. But in general, thoſe in whoſe hearts are the

the wayes of God, do know what an addition it is to the greateſt of their earthly troubles, if they befall them in ſuch ſeaſons, as to deprive them of the Opportunity of the *Sacred Ordinances* of Gods Worſhip, and indiſpenſibly engage them in Wayes and Works quite of another Nature, than, when they ſtand in moſt need of them. There is therefore another Anſwer invented; namely, that our Lord Jeſus in theſe words reſpected not the *Conſciences of his Diſciples*, but their *trouble*; and therefore joyns the *Sabbath Day* and the *Winter* together, in directing them to pray for an Eaſe and Accommodation of that Flight which was inevitable. For as the *Winter* is unſeaſonable for ſuch an occaſion, ſo the Law concerning the Sabbath was ſuch, as that if any one travelled on that Day above a *commonly allowed Sabbath dayes journey*, he was to be put to death. But neither is there any more appearance of Truth in this pretence. For (1.) The Power of *Capital Puniſhments* was before this time utterly taken away from the Jews, and all their remaining Courts interdicted from proceeding in any Cauſe wherein the lives of men were concerned. (2.) The times intended were ſuch, as wherein there was no *Courſe of Law*, Juſtice or Equity amongſt them, but all things were filled with Rapine, Confuſion and Hoſtility, ſo that it is a vain imagination, that any Cognizance was taken about ſuch Caſes as journying on the Sabbath. (3.) The Dangers they were in, had made it free to them, as to *Legal Puniſhments* upon their own Principles, as was declared; ſo that theſe cannot be the Reaſons of the Caution here given. It is at leaſt therefore *myſt probable*, that

our Saviour ſpeaks to his Diſciples upon a ſuppoſition of the perpetual Obligation of the *Law of the Sabbath*; that they ſhould pray to be delivered from the neceſſity of a flight on the Day whereon the Duties of it were to be obſerved, leſt it falling out otherwiſe, ſhould prove a great aggravation of their diſtreſs.

§.48 From theſe particular Inſtances we may return to the conſideration of the *Law of the Decalogue* in general, and the perpetual Power of exacting Obedience wherewith it is accompanied. That in the Old Teſtament it is frequently declared to be univerſally obligatory, and hath the ſame *Efficacy* aſcribed unto it without putting in any exceptions to any of its Commands or limitations of its number, I ſuppoſe will be granted. The Authority of it is no leſs fully aſſerted in the New Teſtament, and that alſo abſolutely without diſtinction, or the leaſt intimation of excepting the *fourth Command* from what is affirmed concerning the whole. It is of the Law of the *Decalogue* that our Saviour treats, *Matth.* 5. 17, 18, 19. This he affirms that he came *not to diſſolve*, as he did the *Ceremonial* Law, but to fulfill it; and then affirms that not one *Jot* or *Tittle* of it ſhall paſs away. And making thereon a Diſtribution of the whole into its ſeveral Commands, he declares his *diſapprobation of them* who ſhall break, or teach men to break any one of them. And men make bold with him, when they ſo confidently aſſert, that they may *break* one of them, and teach others ſo to do, without offence. That this reacheth not to the confirmation of the *ſeventh Day preciſely* we ſhall after-

afterwards abundantly demonſtrate. In like manner St. *James* treats concerning the whole Law and all the Commands of it; *Chap.* 2. 10, 11. And the Argument he inſiſts on for the Obſervance of the whole; namely, the giving of it by the ſame Authority, is confined to the *Decalogue*, and the way of Gods giving the Law thereof, or elſe it may be extended to all *Moſaical* Inſtitutions, expreſly contrary to his Intention.

§.49 It is known that many things are uſually *objected* againſt the Truth we have been pleading for; namely, the *Morality of a Sacred Reſt to God*, on one Day in ſeven, from its Relation to the Law of Creation, and the Command for it in the *Decalogue*. And it is known alſo, that what is ſo objected, hath been by others ſolidly anſwered and removed. But becauſe thoſe *Objections*, or *Arguments*, have been lately renewed and preſſed, by a Perſon of *Good Learning and Reputation*, and a new Reinforcement indeavoured to be given unto them, I ſhall give them a new *Examination*, and remove them out of our way.

§.50 It is then objected in the firſt place; *Diſquiſit. de Moralitate Sabbati; p.* 7. *That the Command for the Obſervation of the Sabbath, is a Command of Time, or concerning Time only; namely, that ſome Certain and Determinate Time be aſſigned to the Worſhip of God; and this may be granted to be Moral. But Time is no part of Moral Worſhip, but only a Circumſtance of it, even as Place is alſo. Therefore the Command that requires them in particular cannot be Moral. For theſe and the like Circumſtances*

stances must necessarily be of a Positive Determination.

§.50 *An.* (1.) The whole force of this Argument consists in this, that *Time* is but an Help, Instrument, or *Circumstance* of Worship, and therefore is not *Moral Worship* it self, nor a part of Moral Worship, nor can so be. But this Argument is not valid. For whatever God requires by his Command to be religiously observed, with immediate respect unto himself, is a *Part of his Worship*. And this Worship as to the kind of it, follows the Nature of the Law whereby it is commanded. If that Law be meerly *Positive*, so is the Worship commanded; however it be a Duty required by the *Law of Nature* that we duly observe it, when it is commanded; for by the Law of Nature God is to be obeyed in all his Commands, of what sort soever they are. If that Law be *Moral*, so is the Duty required by it, and so is our Obedience unto it. The only way then to prove, that the *Observation of Time* is no part of *Moral Worship*, is this; namely, to manifest that the Law whereby it is required is *Positive*, and not *Moral*; for that it is required by Divine Command, of the one sort or the other, is now supposed. And on the other side, from the Consideration of the thing it self naturally, as that it is an *Adjunct* or Circumstance of other things, no consequence ariseth to the determination of the Nature of the *Law* whereby it is required.

(2.) Time abstractedly, or *one Day in seven* absolutely, is not the *adequate Object* of the Precept, or the fourth Commandment. But it is an *Holy*

Holy Reſt to be obſerved unto God in his Worſhip on ſuch a Day. And this, not an *Holy Reſt* unto God in general, as the Tendency and End of all our Obedience and living unto him, but as an eſpecial Remembrance and Repreſentation of the *Reſt of God himſelf*, with his Complacency and Satisfaction in his Works, as eſtabliſhing a *Covenant* between himſelf and us. This is the Principal ſubject of the Command; or a ſtated Day of an *Holy Reſt* unto God in ſuch a Revolution of Dayes or Time. This we have proved to be *Moral* from the Foundation and Reaſon of it, laid and given in the *Law of Nature*, revived and repreſented in the fourth Command of the *Decalogue*. Now though *Place* be an inſeparable circumſtance of all Actions, and ſo capable of being made a *circumſtance* of Divine Worſhip by Divine Poſitive Command, as it was of old in the Inſtance of the Temple; yet no eſpecial or *particular Place*, had the leaſt Guidance or Direction unto it in the *Law of Nature*, by any Works or Acts of God, whoſe Inſtructive Vertue belonged thereunto; and therefore *all Places* were alike free by Nature; and every Place wherein the Worſhip of God was celebrated, was a natural *Circumſtance of the Actions* performed, and not a *Religious Circumſtance* of Worſhip, until a particular Place was aſſigned and determined by Poſitive Command for that purpoſe. It is otherwiſe with *Time*, as hath been ſhewed at large. And therefore although any place, notwithſtanding any thing in the Law of Nature, might have been ſeparated by *Poſitive Inſtitution* unto the Solemn Worſhip of God, it doth not thence follow, as is pretended, that *any Time*,

a Day in a Monthly or annual Revolution, might have been ſeparated unto the like purpoſe, ſeeing God had given us *Indication* of another Limitation of it in the Law of Creation.

§. 51 It is farther objected; (*Diſquiſit. p.* 8.) *That in the fourth Commandment not one Day in ſeven, but the ſeventh Day preciſely is enjoyned. The Day was before made known unto the Iſraelites in the Station at* Mara, *or afterwards at* Aleſh; *namely, the ſeventh Day from the foundation of the world. This in the Command they are required to obſerve. Hence the words of it are that they ſhould Remember* את יום השבת *that ſame Sabbath Day, or that Day of the Sabbath which was newly revealed unto them. This Command therefore cannot be Moral as to the Limitation of Time ſpecified therein, ſeeing it only confirms the Obſervation of the ſeventh Day Sabbath which was before given unto the Hebrews in a Temporary Inſtitution.* And this is inſiſted on as the principal ſtrength againſt the *Morality* of the Command. I ſhall firſt give you in my *Anſwer* in general, and then conſider the eſpecial improvements that are made of it.

1. Inſtances may be given, and have been given by all *Writers* concerning the *Hebrew* Tongue, wherein the prefixed Letters ſometimes anſwering the *Greek Præpoſitive Articles*, are redundant; and if at all *emphatical*, yet they do not at all limit, ſpecifie or determine. See *Pſal.* 14. *Eccl.* 2. 14. *Lev.* 18. 5. The Obſervation therefore of prefixing ה to שבת, which may poſſibly denote an *Excellency* in the thing it ſelf, but tends nothing to the Determination

termination of a certain Day, but as it is afterwards declared to be one of ſeven, is too weak to bear the weight of the Inference intended. Nor will this be denyed by any whoever aright conſidered the various uſe, and frequent redundancy of that *Præfixe*.

2. The Sabbath or Reſt of a *ſeventh Day* was known and obſerved from the foundation of the World, as hath been proved. And therefore if from the *Præfixe*, we are to conclude a *Limitation*, or Determination to be intended in the Words, *Remember the Sabbath Day*, yet it reſpects only the Original Sabbath, or the Sabbath in reſpect of its Original, and not any new Inſtitution of it. For ſuppoſing the *Obſervation* of the Sabbath to have been before in uſe, whether that uſe were only of late, or a few dayes before, or of more antient Times, even from the beginning of the World, the Command concerning it may be well expreſſed by זכור את יום השבת *remember the Sabbath Day*.

3. Suppoſe that the Sabbath had received a limitation to the *ſeventh Day preciſely*, in the Ordinance given unto that people in the firſt raining of *Manna*; then doth the Obſervation of that *Day preciſely* by vertue of this Command neceſſarily take place. And yet the Command which is but the revival of what was required from the foundation of the world cannot be ſaid to intend that *Day preciſely* in the firſt place. For the Reaſon of, and in the Original Command for a Sabbatical Reſt, was Gods making the World in *ſix dayes*, and reſting on the ſeventh; which requires no more, but that in the continual Revolution of *ſeven dayes*,

dayes, ſix being allowed unto Work, *one* ſhould be obſerved a Sacred Reſt to God. Theſe words therefore *Remember the Sabbath Day*, referring unto the Primitive Command and Reaſon of it, as is afterwards declared in the Body of the Law, requires no more but a *Weekly Day of Reſt*, whereunto the ſeventh Day is reduced, as added by an eſpecial Ordinance. And the Reaſon of this Commandment from the Works of God, and the Order of them, is repeated in the *Decalogue*, becauſe the Inſtruction given us by them, being a part of the *Law of our Creation*, more ſubject unto a neglect, diſregard, and *forgetfulneſs*, than thoſe other Parts of it, which were wholly *innate* to the Principles of our own Nature, it was neceſſary that the *Remembrance* of it ſhould be ſo expreſly revived, when in the other Precepts there is only a *tacit excitation* of our own inbred Light and Principles.

4. The *Emphatical Expreſſion* inſiſted on; *Remember the Sabbath Day*, hath reſpect unto the ſingular Neceſſity, Uſe, and Benefit of this holy Obſervance, as alſo to that neglect and decay in its Obſervation, which partly through their own ſin, partly through the *Hardſhips* that it met withal in the world, the *Church of former Ages* had fallen into. And what it had lately received of a new Inſtitution with reference unto the *Iſraelites*, falls alſo under this Command, or is reduced unto it, as a *Ceremonial* Branch under its proper Moral Head, whereunto it is annexed. And whereas it is greatly urged, that the Command of the *ſeventh Day preciſely, is not the Command of one day in ſeven, and that what God hath determined, as in this*

matter

matter the Day is, ought not to be indefinitely by us conſidered, it may be all granted without the leaſt Prejudice unto the Cauſe wherein we are ingaged. For although the Inſtitution of the ſeventh Day *preciſely*, be ſomewhat diſtinct from *one Day in ſeven*, as containing a determinate limitation of that which in the other notion is left *indefinite*; yet this hinders not, but that God may appoint the *one* and the *other*; the one in the *Moral Reaſon* of the Law, the other by an *eſpecial determination* and Inſtitution. And this eſpecial Inſtitution is to continue, unleſs it be abrogated or changed by his own Authority, which it may be, without the leaſt impeachment of the *Moral Reaſon* of the whole Law, and a *new day* be limited by the ſame Authority, which hath been done accordingly, as we ſhall afterwards declare.

It is yet farther pleaded (*Tiſquiſit. p.* 9, 10, 11, 12. §. 52 *That no Diſtinction can be made between a Weekly Sabbath, and the ſeventh Day preciſely. And if any ſuch difference be aſſerted, then if one of them be appointed in the fourth Commandment, the other is not. For there are not two Sabbaths enjoyned in it, but one. And it is evident, that there never was of old but one Sabbath. The Sabbath obſerved under the Old Teſtament was that required and preſcribed in the fourth Commandment; and ſo on the other ſide, the Sabbath required in the Decalogue, was that which was obſerved under the Old Teſtament, and that only. Two Sabbaths, one, of one Day in ſeven, and the other of the ſeventh Day preciſely are not to be fancied. The ſeventh Day, and that only was the Sabbath of the Old Teſtament, and of the Decalogue.*

logue. Theſe things I ſay are at large pleaded by the forementioned Author.

An. 1. Theſe Objections are framed againſt a Diſtinction uſed by *another Learned Perſon*, about the Sabbath as *abſolutely commanded in the Decalogue*, and as injoyned to *practiſe* under the Old Teſtament. But neither he nor any other ſober Perſon ever fancied that there were *two Sabbaths of old*, one injoyned unto the Church of the *Iſraelites*, the other required in the Decalogue. But any man may, nay, every prudent man ought to diſtinguiſh between the *Sabbath*, as injoyned abſolutely in words expreſſive of the Law of our Creation, and Rule of our Moral Dependance on God, in the *fourth Command*; and the *ſame Sabbath*, as it had a temporary, occaſional Dererminaton to the *ſeventh Day* in the Church of the *Jews* by vertue of an eſpecial Intimation of the Will of God, ſuited unto that *Adminiſtration of the Covenant* which that Church and People were then admitted into. I ſee therefore no Difficulty in theſe things. The fourth Commandment doth not contain only the *moral Equity* that ſome Time ſhould alwayes be ſet *apart* unto the Celebration of the Worſhip of God; nor only the Original Inſtruction given us by the *Law of Creation*, and the Covenant Obedience required of us thereon; wherein the ſubſtance of the Command doth conſiſt; but it expreſſeth moreover, the *peculiar Application* of this Command by the Will of God, to the State of the Church then erected by him, with reſpect unto the *ſeventh Day* preciſely, as before inſtituted and commanded, *Exod.* 16. Nor is here the

the leaſt appearance of *two Sabbaths*, but one only is abſolutely commanded unto all, and determined unto a *certain Day* for the uſe of ſome for a ſeaſon.

2. That *one Day in ſeven* only, and not the *ſeventh Day preciſely*, is directly and immediately injoyned in the *Decalogue*, and the ſeventh only with reſpect unto an antecedent *Moſaical* Inſtitution, with the Nature of that Adminiſtration of the Covenant which the people of *Iſrael* were then taken into, hath been evinced in our inveſtigation of the Cauſes and Ends of the Sabbath preceding; and been cleared by many. And it ſeems evident to an impartial conſideration. For the Obſervation of *one Day in ſeven* belongs unto every Covenant of God with man. And the *Decalogue* is the unvariable Rule of mans walking before God, and living unto him; of what nature ſoever, on other Reaſons, the *Covenant* be between them, whether that of Works, or that of Grace by Jeſus Chriſt. The ſeventh Day preciſely belonging unto the Covenant of Works, cannot therefore be firſtly, but only *occaſionally* intended in the Decalogue. Nor doth it, nor can it, invariably belong unto our abſolute Obedience unto God, becauſe it is not of the *ſubſtance* of it, but is only an *occaſional determination of a duty*, ſuch as all other Poſitive Laws do give us. And hence there is in the Command it ſelf a difference put between a *Sabbath Day*, and the arbitrary limitation of the *ſeventh Day*, to be that day. For we are commanded to *remember the Sabbath Day*, not the ſeventh Day; and the Reaſon given (as is §. 53

elſewhere

elſewhere obſerved) is becauſe *God bleſſed and ſanctified the Sabbath Day*, (in the cloſe of the Command, where the formal Reaſon of our Obedience is expreſſed) not the ſeventh Day. Nor is indeed the *joint Obſervation* of the ſeventh Day preciſely unto all to whom this Command is given, that is, to all who take the Lord to be their God, poſſible ; though it were to the *Jews* in the Land of *Paleſtina*, who were obliged to keep that Day. For the difference of the *Climate* in the world will not allow it. Nor did the Jews ever know whether the Day they obſerved, was the *ſeventh* from the Creation ; only they knew it was ſo from the day whereon *Manna* was firſt given unto them. And the whole Revolution, and Computation of Time by Dayes, was ſufficiently interrupted in the dayes of *Joſhua* and *Hezekiah*, from allowing us to think the Obſervation of the *ſeventh Day* to be Moral. And it is a Rule to judge of the intention of all Laws Divine and Humane, that the meaning of the *preceptive part* of them is to be collected from the Reaſons *annexed* to them, or inſerted in them. Now the Reaſons for a *Sacred Reſt* that are intimated and ſtated in this Command, do no more reſpect the *ſeventh Day*, than any other in ſeven. *Six dayes* are granted to labour, that is *in number*, and not more in a ſeptenary Revolution. Nor doth the Command ſay any thing, whether theſe *ſix dayes* ſhall be the firſt or the laſt in the order of them. And any day, is as meet for the performance of the Duties of the Sabbath, as the *ſeventh*, if in an alike manner deſigned thereunto ; which things are at large pleaded by others.

It

It hath hitherto been allowed generally, that §. 54
the *fourth Commandment* doth at leaſt include ſomething in it that is *Moral*; or elſe indeed no colour can be given unto its *Aſſociation* with them that are abſolutely ſo in the Decalogue. This is commonly ſaid to be; that *ſome part of our Time* be Dedicated to the Publick Worſhip of God. But as this would overthrow the Pretenſion before mentioned, that there can be no *Moral Command about Time*, which is but a Circumſtance of Moral Duties, ſo the Limitation of that Time unto *one Day in ſeven* is ſo evidently a perpetually binding Law, that it will not be hard to prove the *unchangeable Obligation* that is upon all men unto the Obſervance of it, which is all for the ſubſtance that is contended for. To avoid this, it is now affirmed (*Diſquiſit p.* 14.) That, *Moralis Quarti Præcepti eſt, non unum Diem ſed totum tempus vitæ noſtræ quantum id fieri poteſt, impendendum eſſe cultui Dei, quærendo regnum Dei & Juſtitiam ejus, atq; inſerviendo ædificationi proximi: quo pertinet ut Deo ſerviamus, ejus beneficia agnoſcamus & celeberemus, eum invocemus Spiritu, fidem noſtram teſtemur confeſſione oris*, &c. *This is that which is Moral in the fourth Commandment; namely, that not one Day, but as much as may be our whole lives be ſpent in the Worſhip of God, ſeeking his Kingdom and the Righteouſneſs thereof, and furthering the edification of our neighbour. Hereunto it belongeth, that we ſhould ſerve God, acknowledge and celebrate his Benefits, pray unto him in Spirit, and teſtifie our faith by our Confeſſion.*

An.

§.55 *An.* It is hard to diſcover how any of theſe things have the leaſt reſpect to the *fourth Commandment*, much more how the *Morality* of it ſhould conſiſt in them. For all the Inſtances mentioned, are indeed required in the *firſt Precept* of the Decalogue, that only excepted of taking care to *promote the edification of our Neighbour*, which is the ſumm and ſubſtance of the *ſecond Table*, expreſſed by our Saviour by *loving our Neighbour as our ſelves.* To live unto God, to believe and truſt in him, to acknowledge his Benefits, to make Confeſſion of him in the world, are all eſpecial *Moral Duties* of the firſt Commandment. It cannot therefore be apprehended, how the *Morality of the fourth Commandment* ſhould conſiſt in them. And if there be nothing elſe Moral in it, there is certainly nothing Moral in it at all. For theſe things and the like are claimed from it, and taken out of its poſſeſſion by the *firſt Precept.* And thereunto doth the General Conſideration of *Time*, with reſpect unto theſe Duties belong; namely, that *we ſhould live unto God, whilſt we live in this World.* For we live in Time, and that is the meaſure of our duration and continuance. Something elſe therefore muſt be found out to be *Moral* in the fourth Commandment, or it muſt be denyed plainly to have *any thing* Moral in it.

§.56 It is farther yet pleaded, that the *Sabbath was a Type of our ſpiritual Reſt in Chriſt; both that which we have in him at preſent by Grace, and that which remains for us in Heaven. Hence it was a ſhaddow of good things to come, as were all other*

Ceremonial

Ceremonial Institutions. But that the same thing should be Moral, and a shadow is a contradiction. That which is a shadow, can in no sense be said to be Moral, nor on the contrary. The Sabbath therefore was meerly Ceremonial.

An. It doth not appear, it cannot be proved, that the *Sabbath* either as to its first Original, or as to the *substance* of the Command of it in the Decalogue, was *Typical*, or instituted to prefigure any thing that was future. Yea, the contrary is evident. For the Law of it, was given before the *first Promise* of Christ, as we have proved; and that in the state of Innocency, and under the *Covenant of Works* in perfect force, wherein there was no respect unto the Mediation of Christ. I do acknowledge that God did so order all his Works in the *first Creation*, and under the Law of Nature, as that they might be suitable Morally to represent his Works under the *New Creation*, which from the *Analogie* of our Redemption to the *Creation* of all things is so called. And hence according to the Eternal Counsel of God, were all things meet to *be gathered into an Head in Christ Jesus*. On this account there is an *Instructive Resemblance*, between the Works of one sort and of the other. So the Rest of God after the Works of the *old Creation*, is answered by the Rest of the Son of God, upon his laying the *Foundation of the New Heavens and New Earth* in his Resurrection. But that the Sabbath Originally, and in its whole nature, should be a free Institution to *prefigure*, and as in a *shadow* to represent any thing Spiritual or Mystical, afterwards to be introduced, is not, nor

can be proved. It was indeed originally a *Moral Pledge* of Gods Rest, and of our Interest therein, according to the Tenor of the Covenant of Works; which things belong unto our Relation unto God, by vertue of the Law of our Creation. It continueth to retain the same nature, with respect unto the *Covenant of Grace*. What it had annexed unto it, what Applications it received unto the state of the *Mosaical Pædagogie*, which were temporary, and *umbratile*, shall be declared afterwards.

§. 57 But it is yet pleaded from an Enumeration of the *Parts of the fourth Commandment*, that there can be nothing Moral, as to our purpose in it. And these are said to be three. First, *The Determination of the seventh Day to be a Day of Rest.* Secondly, *The Rest it self commanded on that Day.* Thirdly, *The Sanctification of that Rest unto holy Worship. Now neither of these can be said to be Moral. Not the first; for it is confessedly Ceremonial. The second is a thing in its own nature indifferent, having nothing of Morality in it, antecedent unto a Positive Command: Neither is the third Moral, being only the means or manner of performing that Worship which is Moral.*

An. It will not be granted, that this is a sufficient *Analysis* or Distribution of the parts of this Command. The principal subject matter of it is omitted, namely, the Observation of *one Day in seven* unto the Ends of a Sacred Rest. For we are required in it to sanctifie the *Sabbath of the Lord our God*, which was a seventh Day in an *Hebdomadal* Revolution of Dayes. Supply this in the first

place

place in the room of the *Determination of the ſeventh Day to be that day*, which evidently follows it in the Order of Nature, and this Argument vaniſheth. Now it is here only tacitly ſuppoſed, not at all proved, that *one Day in ſeven* is not required.

(2.) *Reſt*, in it ſelf abſolutely conſidered is no part of Divine Worſhip antecedently unto a Divine Poſitive Command. But a *Reſt from our own works*, which might be of uſe and advantage unto us, which by the Law of our Creation we are to attend unto in this world, that we may intend and apply our ſelves to the *Worſhip of God*, and ſolemnly expreſs our univerſal Dependance upon him in all things; a Reſt repreſenting the *Reſt of God* in his Covenant with us, and obſerved as a pledge of our entring into his Reſt by vertue of that Covenant, and according to the Law of it, ſuch as is the *Reſt here injoyned*, is a part of the Worſhip of God. This is the Reſt which we are directed unto by the Law of our Creation, and which by the Moral Reaſon of this Command is injoyned unto us, on *one Day in ſeven*; and in theſe things conſiſts the *Morality of this Precept*, on whoſe account it hath a place in the *Decalogue*, which on all the Conſiderations before mentioned, could not admit of an Aſſociation with one that was purely Ceremonial.

(3.) Granting the Dedication of *ſome Time* or part of Time unto the Solemn Worſhip of God to be required in this Command, as is by all generally acknowledged, and let a Poſition be *practically* advanced againſt this, we inſiſt on, namely, that *one Day in ſeven* is the Time determined and

limited for that purpose, and we shall quickly perceive the mischievous consequents of it. For when men have taken out of the hand of God the division between the Time that is allowed unto us for our *own occasions*, and what is to be spent in *his service*, and have cast off all influencing Direction from his *Example* of *working six dayes, and resting the seventh*, and all guidance from that seemingly perpetual Direction that is given us, of imploying ordinarily *six Days* in the necessary affairs of this life; they will find themselves at no small loss what to fix upon, or wherein to acquiesce, in this matter. It must either be left to every individual man to do herein as seems good unto him, or there must an *Umpirage* of it be committed unto others, either the Church or the Magistrate. And hence we may expect as many different Determinations and Limitations of Time, as there are distinct Ecclesiastical or *Political* Powers amongst Christians. What variety, Changeableness would hence ensue, what Confusion this would cast all the Disciples of Christ into, according to the prevalency of *Superstition* or *Profaneness* in the minds of those who claim this power of determining and limiting the time of Publick Worship, is evident unto all. The Instance of *Holy Dayes* as they are commonly called, will farther manifest what of it self lyes naked under every rational Eye. The Institution and Observation of them was ever resolved into the *Moral Part* of this Command, for the dedicating of some part of our Time unto God; but the Determination hereof being not of God, but left unto the Church, as it is said, *one* Church *multiplyes* them

them without End, until they grew an unſupportable yoke unto the people; *another* reduceth this number into a narrower compaſs, a third rejects them all, and no two Churches that are *Independent* Eccleſiaſtically and Politically one on the other, do agree about them. And ſo will, and muſt the matter fall out as to the eſpecial Day whereof we diſcourſe, when once the Determination of it by Divine Authority is practically rejected. As yet men deceive themſelves in this matter, and pretend that they believe otherwiſe then indeed they do. Let them come once ſoberly to joyn their *Opinion* of their Liberty and their *Practice* together, actually rejecting the Divine limitation of *one day in ſeven*, and they will find their own conſciences under more diſorder, then yet they are aware of.

Again, if there be no day determined in the fourth Command, but only the *ſeventh preciſely* which is *Ceremonial*, with a general Rule that ſome time is to be dedicated to the ſervice of God, there is no more of Morality in this Command, then in any of thoſe for the Obſervation of *New Moons*, and *annual Feaſts* with *Jubilees* and the like; in all which the ſame general Equity is ſuppoſed, and a Ceremonial Day limited and determined. And if it be ſo, as far as I can underſtand; we may as lawfully obſerve *New Moons and Jubilees*, as a *Weekly Day of Reſt*, according to the cuſtome of all Churches.

The words of the Apoſtle *Paul*, *Col.* 2. 16, 17. are at large inſiſted on to prove that the Sabbath was only *Typical* and a ſhadow of things future. §. 58

Let no man therefore judge you in Meat or in Drink, or in respect of an Holy Day, or of the New Moon, (ἢ σαββάτων) or of the Sabbaths, or Sabbath Dayes; which are a shadow of things to come, but the Body is of Christ. For hence they say it will follow, that there is nothing Moral in the Observation of the Sabbath; seeing it was a meer *Type and Shadow* as were *other Mosaical Institutions*; as also that it is absolutely abolished and taken away in Christ.

An. This place must be afterwards considered; I shall here only briefly speak unto it. And (1.) It is known and confessed, that at that time all *Judaical Observations* of Dayes, or the Dayes which they religiously observed, whether Feasts or Fasts, Weekly, Monthly, or Annual were by themselves and all others, called their *Sabbaths*, as we have before evinced. And that kind of Speech which was then in common use, is here observed by our Apostle. It must therefore necessarily be allowed, that there were *two sorts of Sabbaths* amongst them; The first and principal was the *Weekly Sabbath*, so called from the *Rest of God* upon the finishing of his works. This being designed for *Sacred and Religious Uses*, other Dayes separated unto the same Ends in general, became from their *Analogie* thereunto to be called *Sabbaths* also, yea, were so called by God himself, as hath been declared. But the Distinction and Difference between these *Sabbaths* was great. The one of them was ordained from the *foundation of the world*, before the Entrance of sin, or giving of the Promises, and so belonged unto all mankind in general;

general, the other were appointed in the *Wilderness* as a part of the peculiar Church Worship of the *Israelites*, and so belonged unto them only. The one of them was directly commanded in the *Decalogue*, wherein the Law of our Creation was revived and expressed; the other have their *Institution* expresly among the residue of Ceremonial Temporary Ordinances. Hence they cannot be both comprized under the *same Denomination*, unless upon some Reason that is common to both sorts alike. So when God saith of them all, *You shall observe my Sabbaths*, it is upon a Reason common to them all, namely, that they were all *commanded of God*, which is the formal Reason of our Obedience, of what nature soever his Commands are, whether Moral or Positive. Nor can both these sorts be *here* understood under the same name, unless it be with respect unto something that is common unto both. Allow therefore the *Distinctions* between them before mentioned, which cannot soberly be denyed, and as to what they agree in, namely, what is, or was in the *Weekly primary Sabbath* of the same Nature with those Dayes of Rest which were so called in allusion thereunto, and they may be allowed to have the same sentence given concerning them. That is, so far the Weekly Sabbath may be said to be a *shadow*, and to be abolished.

(2.) It is evident, that the Apostle in this place dealeth with them who endeavoured to introduce *Judaisme* absolutely, or the whole *Systeme of Mosaical Ceremonies* into the Observation of the Christian Church. Circumcision, their Feasts and New Moons, their distinctions of Meats and D[illegible]ns

he mentioneth directly in this place. And therefore he deals about theſe things ſo far as they were *Judaical*, or belonged unto the Oeconomy of *Moſes*, and no otherwiſe. If any of them fell under any other Conſideration, ſo far as they did ſo, he deſigneth not to ſpeak of them. Now thoſe things only were *Moſaical*, which being inſtituted by *Moſes*, and figurative of good things to come, or the things which being of the ſame nature with the reſidue of his Ceremonies, were before appointed, but accommodated by him to the uſe of the Church which he built; ſuch as *Sacrifices and Circumciſion*. For they were all of them nothing elſe but an obſcure Adumbration of the things whereof *Chriſt was the Body*. So far then as the Weekly Sabbath had any Additions made unto it, or limitation given of it, or directions for the manner of its Obſervance, or reſpected the ſervices then to be performed in it, and by all accommodated unto that Diſpenſation of the Covenant which the *Poſterity of Abraham* was then brought into, it was a *ſhadow*, and is taken away by Chriſt. Therewith falls its limitation to the ſeventh Day, its rigorous Obſervation, its penal Sanction, its being a ſign between God and that people, in a word, every thing in it, and about it, that belonged unto the then preſent *Adminiſtration of the Covenant*, or was accommodated to the *Judaical* Church or State. But now if it be proved, that a *ſeptenary Sacred Reſt* was appointed in Paradiſe, that it hath its foundation in the Law of Creation, that thereon it was obſerved antecedently unto the Inſtitution of *Moſaical Ceremonies*, and that God renewed the Com-

Command concerning it, in his *Systeme* of Moral Precepts manifoldly distinguished from all Ceremonial Ordinances, so far and in these Respects it hath no concern in these words of the Apostle.

(3.) It cannot be said, that the Religious Observance of *one Day in seven* as an holy Rest unto God, is abolished by Christ, without casting a great Reflection of Presumption on all the Churches of Christ in the World, I mean that now are, or ever were so; for they all have observed and do so observe such a day. I shall not now dispute about the *Authority of the Church* to appoint dayes unto Holy or Religious uses, to make holy Dayes. Let it be granted to be, whatever any yet hath pretended or pleaded that it is. But this I say, that where God by his Authority had commanded the Observation of a day to himself, and the Lord Christ by the same Authority hath *taken* off that Command, and *abolished* that Institution; it is not in the power of all the Churches in the world, to take up the Religious Observance of that Day to the same Ends and Purposes. It is certain that God did appoint that a *Sabbath of Rest* should be observed unto him, and for the celebration of his solemn Worship on *one Day in seven*. The whole Command of God hereof, is now pleaded to be dissolved, and all obligation from thence unto its Observation to be abolished, in and by Christ. Then say I, it is unlawfull for any Church or Churches in the World to reassume this *Practice*, and to impose the Observance of it, on the Disciples of Christ. Be it that the Church may appoint Holy Dayes of its own, that have no foundation in, nor Relation

and

to the *Law of Moses*; yet doubtless it ought not to *digg any of his Ceremonies* out of their Grave, and impose them on the Necks of the Disciples of Christ; yet so must it be thought to do on this *Hypothesis*, that the Religious Observance of one Day in seven, is absolutely abolished by Christ, as a meer part of the *Law of Commandments contained in Ordinances*, which was nailed to his Cross and buried with him, by the constant Practice and Injunctions thereof.

4. Herewith fall the Arguments taken from the Apostles calling the Sabbath in this place *a shadow*. For it is said, that *nothing which is Moral can be a shadow*. It is true, that which is Moral, *so far as it is Moral*, cannot be a *shadow*. We therefore say, that the Weekly Observation of one Day of Rest, from the foundation of the world, whereunto a general Obligation was laid on all men unto its Observation, the Command whereof was a part of the Moral Law of God, was no *shadow*, nor is so called by the Apostle, nor did Typifie good things to come. But that which is in its own Nature *Moral*, may in respect of some peculiar manner of its Observance, in such a Time or season, and some Adjuncts annexed unto it, in respect whereof it becomes a part of *Ceremonial Worship*, be so far, and in those respects esteemed a *shadow*, and as such pass away. In brief, The Command it self of observing one Day in seven, as an holy Rest unto God, hath nothing *Aaronical* or *Typical* in it, but hath its foundation in the Light of Nature as directed by the Works of God and his Rest thereon. For its limitation precisely to the last Day of the Week, with other Directi-

rections and Injunctions for and in the manner of its Observance, they were *Mosaical*, and as a shadow are departed, as we shall manifest in our ensuing *Exercitations*.

But yet neither can it be absolutely proved, §. 59
if we would insist thereon, that the *Weekly Sabbath* is in any sense intended in these words of the Apostle. For he may design the *Sabbatical Years* which were instituted among that people, and probably now pressed by the Judaizing Teachers on the Gentile Proselytes. Nor will the exception put in from some of the *Rabbins*, that the *Sabbatical Years* were not to be observed out of the Land of *Canaan*, from which *Colosse* was far enough distant, reinforce the Argument to this purpose. For as men in one place, may have their Consciences exercised and bound with the Opinion of what is to be done in *another*, though they cannot engage in the practice of it whilst they are absent; so our Apostle chargeth the *Galatians* as far distant from *Canaan* as the *Colossians*, that when they began to *Judaize*, they observed *years* as well as *Dayes*, and Months, and Times, which could respect only the Sabbatical years that were instituted by the Law of *Moses*.

Exercitatio

Exercitatio Quarta.

Of the Judaical Sabbath.

(1) *The Sabbath how required by the Law of Nature*; as a Covenant. (2) *Explanations of the Law of the Sabbath in the fourth Precept of the Decalogue.* (3) *The Law of Creation and Covenant of Works renewed in the Church of Israel, with what Alterations.* (4) *The Sabbath why said to be given peculiarly to the Israelites.* (5) *Change in the Covenant, introduceth a change in the Sabbath.* (6) *The whole Nature of the Judaical Sabbath, and how it is abolished.* (7) *Jews sense of the Original of the Sabbath rejected.* (8) *The first appropriation of the Law of the Sabbath to that people*, Exod. 16. (9) *Their mistakes about its Observation.* (10) *The giving of the Law on Mount Sinai, with the Ends of it.* (11) *Nature of the fourth Commandment thereon; what Ceremonial in it.* (12) *Renovation of the Command of the Sabbath*, Exod. 31. 12, 13. (13) *Occasion hereof.* (14) *Appropriations made of the Sabbath to the Church of* Israel *in this Renovation.* (15) *The Commandment renewed again*, Exod. 34. 21. *New additions made to it.* (16) *So also* Exod. 35. 2, 3. (17) *The whole matter stated*, Deut. 5. 15. (18) *The Conclusion.*

The

The Fourth Exercitation.

WE have declared how the Obſervation of a *ſeptenary Sacred Reſt*, is required by the Moral Law, or the Law of our Creation. Now this is not abſolutely and meerly as it is a *Law*; but as it contained a *Covenant* between God and man. A *Law* it might have been, and not have had the nature of a *Covenant*, which doth not neceſſarily follow upon either its inſtructive or preceptive Power. Yet it was originally given in the Counſel of God to that End, and accompanied with Promiſes and Threatnings, whence it had the Nature of a Covenant. By vertue of this Law *as a Covenant*, was the Obſervation of a Sabbath preſcribed and required, as a Token and Pledge of *Gods Reſt* in that Covenant, in the performance of the Works whereon it was conſtituted; and of the Intereſt of man in that Reſt, as alſo a Means of *Entrance* into it. On this ground it ſhould have been obſerved in the *State of Innocency*, wherein the Law of it was given and declared. For it was no leſs neceſſary unto that ſtate and condition, than unto any other wherein God requireth *Covenant Obedience* of men; nor, conſidering the Nature and Ends of an holy Reſt or *Sabbath*, can any Reaſon be given, why it ſhould be thought accommodated only to the Adminiſtration of the *Covenant* §. 1

Covenant under the Old Teſtament after the giving of the Law, whereunto by ſome it is appropriated.

§. 2 It is true indeed; that in the *Fourth Commandment*, there is an explanation of the Reſt of the Sabbath ſo far as it conſiſteth in a *Ceſſation* from our own works that are of uſe and advantage to the outward man in this life, ſuited as unto the ſtate and condition of mankind in general ſince the Fall, ſo unto the eſpecial ſtate of the *Jews*, at that time when the Law was given; as there was alſo in the Additional Appendix of the *firſt Commandment*. But for the ſubſtance of it the ſame kind of Reſt was to be obſerved in the *State of Innocency*, and was neceſſary thereunto, on the grounds before inſiſted on. *Servile Labour*, with Trouble, Sweat and Vexation, was occaſioned by the Curſe. *Gen.* 3. 17, 18, 19. The State alſo of *Servants* and *Handmaids* ſuch as was then, and is ſtill in uſe, followed on the entrance of ſin, though meerly *to ſerve*, be no part of the Curſe, 1 *Cor.* 7. 20, 21. as having its foundation in that ſubordination which is natural. And the Government of Servants ought not to be *Deſpotical*, but *Paternal*, *Gen.* 18. 19. In theſe things there was ſome *Variation* ſuppoſed in the giving of the *Decalogue* as to their outward manner, from the original ſtate of things amongſt mankind. But there was alſo *Work* required of man, or *labour* in the Earth, with reference unto his natural life and ſubſiſtence in this world, in the ſtate of Innocency. For it is ſaid expreſly, that God put man into the Garden,

den, לעבדה ולשמרה, Gen. 2. 15. *to labour* in it; and to *preserve* it by labour for his Use. A Ceſſation therefore from *bodily* labour was conſiſtent with, and uſeful unto that condition, that men thereby might be enabled to give themſelves (in the ſeaſon they were directed unto by the Works and Example of God) *wholly* unto the eſpecial Ends of living unto him according to the Covenant made with them.

There is nothing therefore in the *fourth Commandment*, directing unto *ſix dayes of labour*, and requiring a *ſeventh* unto Reſt, that is inconſiſtent, or not compliant with the Law of our Creation, and the ſtate of living unto God conſtituted thereby; although the *manner* of that work and labour be varied from what originally it was. Likewiſe in that ſtate of mankind, there was to be a *ſuperiority* of ſome over others. This the natural Relation of Parents and Children makes manifeſt. And theſe latter were in the Worſhip of God to be under the *Government* and Direction of the other. And unto this Natural Equity is all ſubjection to *Magiſtrates* in Subjects, and *Maſters* in Servants, reduced in the *fifth Commandment*. So then, the outward variations, which are in theſe things ſuppoſed in the fourth Commandment, do not in the leaſt impeach its *Morality*, or hinder but that for the ſubſtance of it, it may be judged a Law Natural and Moral; and a true Repreſentation of a part of the Law of our Creation.

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§. 3 Seeing therefore that the *Moral Law*, as a Covenant between God and man, required this *Sacred Rest*, as we have proved; we muſt enquire what place, as ſuch, it had in the *Moſaical Oeconomy*, whereon the true Reaſon and Notion of the *Sabbath* as peculiarly *Judaical*, doth depend. For the *Sabbath* being originally annexed to the Covenant between God and man, the *Renovation* of the Covenant doth neceſſarily require an eſpecial *Renovation* of the Sabbath, and the *Change* of the Covenant as to the nature of it, muſt in like manner introduce a change of the Sabbath. And we ſhall find, that the Covenant of the Law, or of Works, had a *twofold Renovation* in the Church of *Iſrael*, in the framing and conſtitution of it. Theſe rendred it *their eſpecial Covenant*, although it was not abſolutely a *New* Covenant, nor is it ſo called, but is every where called the *Old*; and hence the Sabbath became peculiarly theirs.

(1.) It was renewed unto them *materially*. It was *originally* written in the heart of man, or concreated with the Faculties of his ſoul; where its Light and Principles being excited, guided, and variouſly affected with the conſideration of the Works of God,) propoſed unto him with an inſtructive Ability, for that End, whoſe Directions concurred to the making up of the *entire Law* of Creation) was evidently directive unto all the Duties which God in the firſt Covenant required at our hands. By the *Entrance of Sin*, with the corruption and debaſing of the Faculties of our ſouls, which enſued thereon, whereby the Alteration in our Natures, the principal

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ſeat and ſubject of this Law was ſo great, as that we loſt the *Image of God*, or that Light and knowledge into our Duty with reſpect unto him, which was neceſſary for us in that Covenant, the Law it ſelf became inſufficient, a lame and *imperfect Guide* unto the Ends of the Covenant. Beſides, the *Aſpectable Creation*, the outward *Medium* of inſtructing man in the knowledge of the Goodneſs, Power and Wiſdom of God, being for our ſin brought under the *curſe*, and the *creature into bondage*, the contemplation of it would not ſo clearly, diſtinctly, and perfectly repreſent him unto us, as formerly. Let men *fancy* what they pleaſe, and pleaſe themſelves whilſt they will with their fancies, all things both within, and without in the whole Creation, were brought into ſuch *Diſorder* and Confuſion by the Entrante of ſin, as that the Law of Nature was utterly inſufficient to enable us unto, or to guide us in our *living unto God*, according to the Tenor of the firſt Covenant.

There were, and are indeed, *general Notions of Good and Evil* indelibly planted on the faculties of our ſouls, with a power of judging concerning our Actions and Moral Practices, whether they are conformable unto thoſe Notions, with reſpect unto the *ſuperiour Judgement* of God. But beſides the impairing of the Principles of theſe Notions before mentioned, they were of old variouſly *obſcured*, perverted, and ſtifled, by Cuſtoms, Prejudices, and the Power of ſin in the world, ſo as that they were of

little uſe as unto a *due performance* of Covenant Duties, indeed of *none at all*, in reference unto any Acceptation with God.

Wherefore God erecting his Church, and renewing the knowledge of himſelf, and mans duty towards him in the Poſterity of *Abraham*, he gave unto them afreſh, in the firſt place, the Precepts of the Law and Covenant of Nature, for the Guide and Rule of their Obedience. And that this might now be *permanent*, he reduced the ſubſtance of the whole Law unto *ten Words* or Commands, writing them in *Tables of Stone*, which he appointed to be ſacredly kept amongſt them. The Law thus declared and written by him, was the ſame, I ſay, *materially*, and for the ſubſtance of it, with the Law of our Creation, or the Original Rule of our Covenant Obedience unto God. Yet in it as thus tranſcribed, there was an *Innovation* both in its Form and Principle of Obligation. For as to its *form or directive power*, it was now made *external* and objective unto the mind of man, which before was principally *internal* and ſubjective. And the immediate Obligation unto its Obſervation among that people, was now from the promulgation of it on *Mount Sinai*, and the delivery of it unto them thereon. Hence it was prefaced with Motives *peculiar* to their ſtate and condition, and its Obſervation continually preſſed on them afterwards, with Arguments taken from their *peculiar Relation* unto God; with his Love and Benefits unto them. This gave it a new Reſpect, becauſe there was nothing originally

nally in it, nor belonging unto it, but what was *equally common* unto all mankind. Now this *Alteration* in the Law and Covenant of Creation as applyed unto the Church of the *Israëlites*, did alſo affect the Law of the *Sabbath* which was a part of it. It was now no more to them a *meer Moral Command* only, equally regarding all mankind, but had a Temporary Reſpect given unto it, which was afterwards to be aboliſhed and taken away. So was it with the whole Law, and ſo was it with the *Sabbath* in particular. To take up therefore the Obſervation of it, as appointed in the *Decalogue*, not as a material *Tranſcript* of the Law of Nature meerly, but as under its Renovation to the Church of *Iſrael*, is a groundleſs and unwarrantable going over into a part of aboliſhed *Judaiſme*. For,

Secondly, The Law was renewed as an ingredient into that *Oeconomy* under which God was pleaſed to bring his Church at that time, before the Exhibition of the Promiſe, or the Accompliſhment of it. And ſundry things are to be obſerved herein. § 4.

(1.) That God did not abſolutely bring that people under the *Covenant of Works* in all the *Rigor* of it, according unto its whole Law and Tenor, to ſtand or fall abſolutely by its Promiſes or Threatnings. For although the Law contained the whole *Rule of the Covenant*, and on the conſiderations to be afterwards mentioned,

it is often called the *Covenant of God* with that people, yet were they not absolutely tyed up unto it, and concluded by it, as to the eternal issue of living unto God. This arose from the *Interposition* of the Promise. For the Promise of *Grace* in Christ, being given upon the first Entrance of sin for the Relief and Salvation of the Elect, and being solemnly renewed unto *Abraham* and his seed four hundred and thirty years before the giving of the Law unto his Posterity, there was a blessed *Relief* provided therein against the Curse and Threatnings annexed to the first Covenant, for all them that betook themselves unto it, and made use of it. Notwithstanding, I say, this *Renovation* of the first Covenant *materially* unto them, they were so far freed from its *Covenant Terms*, as that they had a *Relief* provided against what they could not answer in it, with the consequences thereof.

(2.) From the Nature and Tenor of the Covenant of Works, so renewed amongst that people, there was begotten in their minds such a *Respect unto the Rigor of its Commands*, the manner of their Observance, or of Obedience unto them, with the dread of its Curse, awfully denounced amongst them, as brought a *servile* and bondage frame of Spirit upon them, in all wherein they had to do with God, by vertue of the Law and Rule of that Covenant. This frame of Spirit, as that which stands in direct Opposition unto the *freedom* and *liberty* purchased for us by Jesus Christ, to serve God in Righteous-

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neſs and Holineſs *without fear* all our Dayes, is much inſiſted on by the Apoſtle *Paul* eſpecially in his Epiſtles to the *Romans* and *Galatians*. And in their Obſervation of the *Sabbath* in particular, they were under this *bondage*, filling them with many ſcrupulous Anxieties, which aroſe not from the Law of the Sabbath it ſelf as originally given unto man in the ſtate of Innocency; but from the Accommodation of the Law thereof unto *them*, after the *Entrance of ſin*. And hereby their *Sabbath Reſt* became unto them a great part of their *wearying burthenſome yoke*, which is taken off in Chriſt.

(3.) This Law was yet propoſed to that Church and People in the *Manner and Form of a Covenant*, and not only *materially*, as a Law or Rule. This it had from the Promiſes and Threatnings which it was attended withall. There was adjoyned unto it, *Do this, and live*; and the *man that doth theſe things ſhall live in them*; as alſo, *Curſed is every one that continueth not in all things written in the Law to do them*. Not that it was hereby *abſolutely* conſtituted a Covenant, which eventually and finally they were to live or dye by, (for as we ſhewed before, there was a Relief provided againſt that condition in the *Promiſe*,) but God gave the Old Covenant an eſpecial *Revival*, though with reſpect unto other Ends than were originally intended in it. Hence this *Covenant Form* given unto it, rendred the Obedience of that people

in a great measure *servile*, for it *gendred unto bondage.*

(4.) The Law being attended with various Explanations, and many *Ordinances of Judgement*, deduced from the Principles of Moral Right and Equity contained in it, was made the *Rule of the Polity* and Government of that people, as an *Holy Nation* under the Rule of God himself who was their King. For their *Polity* for the kind of it, was a *Theocracy*, over which God in an especial manner presided as their Governour and King. And hence he affirms, that when they would choose another King over them after the manner of the Nations, that they *rejected him from reigning over them*; though they resolved to adhere to his Laws, and the manner of Government prescribed to them. And this was peculiar to that people. Hence the *Sabbath* amongst them came to have an absolute necessity accompanying it of an *outward carnal Observance*, the neglect whereof, or acting any thing against the Law of it, was to be punished with Death.

(5.) Unto this Renovation of the Covenant in the manner, and for the ends expressed, there was added a *Typical Church State*, with a great number of Religious Laws and Ordinances, in themselves *carnal* and *weak*, but mystically significant of spiritual and heavenly things; and instructive how to use the Promise that was before given, for their relief from the Rigor and Curse of the Law or Covenant, now proposed unto them. And in all these things did the

Covenant

Covenant of God made with that people in the Wilderneſs conſiſt. The Foundation, Matter, Manner of Adminiſtration, Promiſes and Threatnings of it were the ſame, with the Covenant of Works; but they were all accommodated to their *Eccleſiaſtical* and *Political Eſtate*, with eſpecial Reſpect unto their approaching condition in the Land of *Canaan*; only there was, in the *Promiſe*, new Ends and a new Uſe given unto it, with a Relief againſt its Rigor and Curſe.

§. 4 On the Account of the Acceſſions that were thus made to the Law, and eſpecially unto the Obſervation of the *Sabbath*, is it often mentioned in the Scripture, as that which God had in a peculiar manner *given unto the Iſraelites*, in whoſe eſpecial Worſhip it had ſo great a place; many of their Principal Ordinances haveing a great Reſpect unto it; it being alſo, the only means of keeping up the ſolemnity of Natural Worſhip in their *Synagogues* among the people: *Acts* 15. 21. Thus God ſayes concerning them, that *he gave them his Sabbaths in the Wilderneſs, to be a ſign between him and them*, Ezek. 20. 10, 11, 12. And it is ſaid of the ſame time, Nehem. 9. 14. *That he made known unto them his holy Sabbath*; that is, in the manner and for the Ends expreſſed. Nor is there any need why we ſhould ſay, that he *gave them*, intends no more, but that he *reſtored* the knowledge of the Sabbath amongſt them, the memory whereof they had almoſt loſt; although

that Interpretation of the Expreſſion might be juſtified. For he ſayes no where, that he then *gave his Sabbaths*; but that he then peculiarly *gave them unto that people*, and that for the Ends mentioned. For the Sabbath was originally a Moral Pledge and Expreſſion of Gods *Covenant Reſt*, and our Reſt in God. And now was it appointed of God, to be a *ſign* of the eſpecial Adminiſtration of the Covenant which was then enacted. Hence it is ſaid, that he gave it them as a *perpetual Covenant*, Exod. 31. 16. *that they might know him to be the Lord that ſanctified them*, v. 13. that is, their God according to the Tenor of that Covenant, which was to continue *throughout their Generations*; that is, until the New Covenant ſhould be brought in and eſtabliſhed by Chriſt. Thus was it peculiarly *given unto them*; and ſo far as it was ſo; as it was a ſign of their Covenant, as it was then firſt given, ſo it is now aboliſhed. For,

§. 5 The Renovation and *change* of the Covenant muſt and did introduce a *change* in the Reſt annexed unto it. For a *Sabbath*, or an holy Reſt, belongs unto every Covenant between God and man. But as for the kind and nature of it, as to its Ends, Uſe, and Manner of Obſervation, it follows the eſpecial *kind* or *nature* of that Covenant wherein we at any ſeaſon walk before God. Now the *Original Covenant of Works* being in this Repreſentation of it on *Sinai*, not abſolutely changed, or aboliſhed, but a freſh

afresh represented unto the people, only with a relief provided for the *Covenanters* against its Curse and Severity, with a direction how to use it to another End than was first given unto it, it follows that the Day of the *Sabbatical Rest* could not be changed. And therefore was the Observation of the *seventh Day precisely* continued, because it was a Moral Pledge of the Rest of God in the first Covenant. For this the instructive part of the Law of our Creation, from Gods making the world in *six dayes*, and resting on the *seventh* did require. The Observation of this day therefore was still continued among the *Israelites*, because the *first Covenant* was again represented unto them. But when that Covenant was absolutely, and in all Respects as a Covenant taken away and disannulled, and that not only as to its *formal Efficacy*, but also as to the manner of the Administration of Gods Covenant with men, as it is under the Gospel, there was a *necessity* that the *Day of Rest* should also be changed, as I have more fully shewed elsewhere. I say then, that the *precise Observation of the seventh Day* enjoyned unto the *Israelites*, had respect unto the Covenant of Works, wherein the foundation of it was laid, as hath been demonstrated. And the whole Controversie about what day is to be observed now as a Day of holy Rest unto the Lord, is resolved fully into this enquiry, namely, what *Covenant* we do walk before God in.

§. 6 And that we may understand the whole Nature of the *Judaical Sabbath*, it must moreover be considered, that the Law in general, and all the Precepts of it, was the Instrument of the *Politie* of the people under the Government of God, as we before observed. For all the Judgements relating unto *Civil things*, were but an Application of the Moral Law to their *State* and Condition. Hence, was the *sanction* of the transgressions of it, to be punished with Death. So was it in particular, with respect unto the *Sabbath*. *Numb.* 15. 35 partly, that it might represent unto them, the *Original Sanction* of the whole Law as a Covenant of Works, and partly to keep that stubborn people by this severity within due bounds of Government. Nor was any thing punished by Death Judicially in the Law, but the transgression of some Moral Command. יד השמים, *The Hand of Heaven* is threatned against their *Presumptuous* Transgressions of the *Ceremonial Law*, where no Sacrifice was allowed. *I the Lord will set my Face against that man, and cut him off.* This also made the Sabbath a yoke and *a burden*, that wherein their Consciences could never find perfect Rest. And in this sense also it is *abolished* and taken away.

Again, it was made a part of their Law for *Religious Worship*, in their Typical Church State, in which, and whereby the whole Dispensation of the Covenant which they were under, was di-

directed unto other Ends. And ſo it had the Nature of a *ſhadow*, repreſenting the good things to come, whereby the people were to be relieved from the *Rigor* and Curſe of the whole Law, as a Covenant. And on theſe Reaſons, new Commands were given for the Obſervation of the *Sabbath*, new Motives, Ends and Uſes were added thereunto, every way to accommodate it to the *Diſpenſation* of the Covenant then in force, which was afterwards to be removed and taken away, and therewithall the Sabbath it ſelf, ſo far as it had Relation thereunto. For the continuation of the *ſeventh Day* preciſely belonged unto the new Repreſentation that was made of the Covenant of Works. The Repreſentation of that Covenant, with the ſanction given unto it amongſt the Judgements of Righteouſneſs in the Government of the people in the Land of *Canaan*, which was the Lords and not theirs, made it a *yoke and burden*; and the uſe it was put unto amongſt Ceremonial Obſervances, made it a *ſhadow*; in all which reſpects it is aboliſhed by Chriſt. To ſay that the Sabbath as given unto the *Jews* is not aboliſhed, is to introduce the whole Syſteme of *Moſaical* Ordinances, which ſtand on the ſame bottom with it. And particularly the Obſervation of the ſeventh Day preciſely, lyeth as it were in the Heart of that Oeconomy. And theſe things will the more clearly appear, if we conſider the dealing of God with that people about the Sabbath from firſt to laſt.

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§. 7 The *Jews*, ſome of them at leaſt, as was before diſcourſed, would have not only the firſt Revelation of the Sabbath unto them, or the *Renovation* of its Command, but its firſt *Inſtitution* abſolutely to have been in their ſtation at *Mara*; *Exod.* 15. The vanity of this pretence we have before ſufficiently diſcovered. And whereas this was the Opinion of the *Talmudical Maſters* of the Middle Ages ſince Chriſt, they ſeem to have embraced it on the ſame Account whereon they have invented many other Fancies. For obſerving that a *Sabbath* was in eſteem amongſt the Chriſtians, in Oppoſition unto them, they began to contend, that the Sabbath was, as they called it, the *Bride of the Synagogue*, and belonged to themſelves alone, being given *ſecretly* to them only. The vanity of this pretence we have before laid open, and ſo ſhall not again inſiſt upon it.

§. 8 The firſt peculiar dealing of God with them about the *Sabbath*, was evidently in their firſt Station at *Aliſh*, *Exod.* 16. The occaſion of the whole is laid down, *v.* 4, 5. Then *ſaid the Lord unto* Moſes, *Behold I will rain Bread from Heaven for you, and the people ſhall go out and gather a certain rate every day, that I may prove them whether they will walk in my Laws or no. And it ſhall come to paſs, that in the ſixth day they ſhall prepare that which they bring in, and it ſhall*

shall be twice as much as they gather dayly. Here is no mention of the Sabbath; nor any Reason given why they should gather a double portion on the *sixth Day*. This Command therefore must needs have seemed somewhat strange unto them, if they had before no notion at all of a *seventh Dayes* Sacred Rest. They must else otherwise have been at a great loss in themselves, why they must *double their measure* on the sixth Day. However it is apparent, that either they had lost the *true Day* they were to observe through that long Bondage in *Ægypt*, or knew not what belonged to the due Observation and Sanctification of it. For when the people had observed this Command, and gathered a *double portion of Manna*, to keep one part of it for the next day, although they had Experience that if at another season it were kept above one Day, it would putrifie, and stink, *v.* 20. The *Rulers of the Congregation* fearing some mistake in the matter, go and *acquaint Moses* with what was done amongst them, *v.* 22. Hereon *Moses* replyeth unto them, v. 23. *This is that which the Lord hath said, to morrow is the Rest of the holy Sabbath unto the Lord, bake that which you will bake.*

This is the first express mention of the Sabbath unto, and amongst that people. And it sufficiently declares that this was not the absolute Original of a *Sabbatical Rest*. It is only an Appropriation and Application of the Old Command unto them. For the words are not *preceptive* but *directive*. They do not Institute

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any thing anew; but direct in the Practice of what was before. Hence it is affirmed, *v.* 29. that God *gave them the Sabbath*; namely, in this new Confirmation of it, and Accommodation of it to their present Condition. For this new Confirmation of it, by withholding of *Manna* on that day, belonged meerly and solely unto them, and was the especial limitation of the *seventh Day precisely*, wherein we are not concerned who do live on the the true Bread that came down from Heaven. In those words therefore, *to morrow is the Rest of the holy Sabbath unto the Lord*, there is a certain limitation of the Day, a Direction for its Sanctification, as confirmed by the New sign of withholding *Manna*, all which belonged to them peculiarly. For this was the first Time that, *as a People*, they observed the Sabbath, which in *Ægypt* they could not do. And into this Institution and the Authority of it, must they resolve their *Practice* who adhere unto the Observation of the *seventh Day precisely*. For that day is no otherwise confirmed in the *Decalogue*, but as it had Relation hereunto.

§. 9 The *Jews* in this place fall into a double mistake about the Practical Observation of their Sabbath. For from those words, *Bake that which you will bake, and seethe that which you will seethe, and that which remaineth lay up for you to be kept untill the morning*; v. 23. They conclude it to be unlawful to *bake* or *seethe* any thing on the Sabbath Day; whereas the words have respect

ſpect only to the *Manna* that was to be preſerved. And from the words of v. 29. *See, for that the Lord hath given you the Sabbath, therefore he giveth you on the ſixth day the Bread of two Dayes; abide you every man in his place, let no man go out of his place on the ſeventh day*; they have made a Rule, yea many Rules about what *Motions* or removals are lawful on the Sabbath Day, and what not. And hence they have bound themſelves with many anxious and ſcrupulous Obſervances; though the Injunction it ſelf do purely and ſolely reſpect the people in the Wilderneſs, that they ſhould not go out into the *Fields to look for Manna* on that day; which ſome of them having done, *v.* 27. an occaſion was taken from thence for this Injunction. And hereunto do ſome of the *Heathen* Writers aſcribe the Original of the *Sabbatical Reſt* among the Jews; ſuppoſing that the *ſeventh day* after their departure out of *Ægypt* they came to a place of Reſt, in Remembrance whereof they conſecrated one day in ſeven to Reſt and idleneſs ever after, whereunto they add other fictions of an alike nature. See *Tacit. Hiſt. lib.* 5.

Not long after enſued the giving of the Law on *Sinai*, *Exod.* 20. That the *Decalogue* is a *ſummary* of the Law of Nature, or the Moral Law, is by all Chriſtians acknowledged, nor could the Heathens of old deny it. And it is ſo perfectly. Nothing belongs unto that Law, which is not comprized therein. Nor can any *§.* 10

one

one Inſtance be given to the contrary. Nor is there any thing *directly*, and *immediately* in it, but what belongs unto that Law. Only God now made in it, an *eſpecial Accommodation* of the Law of their Creation unto that people, whom he he was in a ſecond Work now forming for himſelf, *Iſa.* 43. 19, 20, 21. *Chap.* 51. 15, 16. And this he did as every part of it was capable of being ſo accommodated. To this purpoſe he prefaceth the *whole* with an Intimation of his particular *Covenant* with them; *I am the Lord thy God*; and addeth thereunto the Remembrance of an *eſpecial Benefit*, that they and they alone were made partakers of. *That brought thee out of the Land of Ægypt, out of the houſe of Bondage*, which he did in the purſuit of his eſpecial Covenant with *Abraham* and his ſeed. This made the Obligation to Obedience unto the Law as *promulgated on Mount Sinai*, to belong unto them peculiarly; to us, it is only an everlaſting Rule, as *declarative* of the Will of God, and the Law of our Creation. The Obligation, I ſay, that aroſe unto Obedience from the *Promulgation* of the Law on *Mount Sinai*, was peculiar unto the *Iſraelites*; and ſundry things were then and there mixed with it, that belonged unto them alone. And whereas the *Mercy*, the conſideration whereof, he propoſeth as the great Motive unto Obedience, which was his bringing them out of *Ægypt*, with Reference unto his ſetling of them in the *Land of Canaan*, was a *Typical* Mercy, it gave the whole Law a ſtation in the *Typical Church State*

State which they were now bringing into. It altered not the nature of the things commanded, which for the ſubſtance of them were all *Moral*; but it gave their Obedience unto it a new and *Typical Reſpect*, even as it was the Tenor of the Covenant made with them in *Sinai*, with Reſpect unto the promiſed Land of *Canaan*, and their Typical State therein.

This in an eſpecial manner was the condition of the *fourth Commandment*. Three things are diſtinctly propoſed in it. (1.) The Command for an Obſervance of a Sabbath Day, *v.* 8. *Remember the Sabbath Day to keep it holy*. This contains the whole ſubſtance of the Command. The formal Reaſon whereof is contained in the laſt clauſe of it, *Wherefore the Lord bleſſed the Sabbath Day and hallowed it*. And upon the neglect of the Obſervance of the *Sabbath* in former Generations, with a Proſpect on the many Difficulties that would ariſe among the people in the Obſervation of it for the future, as alſo becauſe the Foundation and Reaſon of it in the *Law of Creation*, being principally external in the Works and Reſt of God that enſued thereon, were not ſo abſolutely ingrafted in the minds of men, as continually to evidence and manifeſt themſelves, as do thoſe of the *other Precepts*, there is an eſpecial note put upon it for *Remembrance*. And whereas it is a *poſitive* Precept, as is that which follows it, all the reſt being *Negatives*, it ſtood more in need §. 51

than they of a particular charge, and ſpecial Motives; of which Nature *one* is added alſo to the next Command, being in like manner a *Poſitive Enunciation.* (2.) Secondly, There is an expreſs Determination of this Sabbath to be *one Day in ſeven*, without which it was only included in the *Original Reaſon* of it, v. 9, 10. *Six dayes ſhalt thou labour, and do all thy Work, but the ſeventh Day is the Sabbath of the Lord thy God.* And herein the Day originally fixed in the *Covenant of Works* is again limited unto *this people*, to continue unto the Time of the full Introduction and Eſtabliſhment of the New Covenant. And this limitation of the *ſeventh Day*, was but the Renovation of the Command when given unto them in the way of an eſpecial *Ordinance*, *Exod.* 16. and belongs not to the ſubſtance of the Command it ſelf. Yea take the Command it ſelf without reſpect unto its explications elſewhere, and it expreſſeth no ſuch limitation; though vertually becauſe of the precedent Inſtitution, *Exod.* 16. it be contained in it. Hence (Thirdly) There is a Preſcription for the manner of its Obſervance accommodated unto the ſtate and condition of *that people*, and that two wayes, (1.) In comprehending things *Spiritual* under things *Carnal*, when yet the carnal are of no conſideration in the Worſhip of God, but as they neceſſarily attend upon things ſpiritual. Hence that part of the Command which concerns the *manner* of the Obſervation of the Sabbath to be kept holy, is given out in a Prohibition of bodily Labour and Work,

or

or a Command of bodily Rest. But it is the Expression of the *Rest of God* and his complacency in his Works and Covenant, with the Sanctification of the Day in Obedience to his Commands, in and by the holy Duties of his Worship, that are principally intended in it. And this he farther intimates afterwards unto them by his Institution of a *double Sacrifice* to be offered Morning and Evening on that Day. (2.) In the Distribution of the people into the *Capital Persons* with their Relations, Servants and Strangers, that God would have to live amongst them, and joyn themselves unto them. In the whole it appears, that the *Sabbath* is not now commanded to be observed, because it is the *seventh Day*, as though the seventh Day were firstly and principally intended in the Command, which as we have shewed, that neither the *substance* of the Command, nor the *Reason* of it, with which the whole of the Precept is begun and ended, will admit of; but the *seventh Day* is commanded to be observed, because by an antecedent Institution it was made to be the *Sabbath* unto that people, *Exod.* 16. (Whence it came to fall under the Command, not primarily, but reductively) as it had been on another account from the foundation of the World. The Sabbath therefore is Originally commanded as *one day in seven* to be dedicated unto an Holy Rest. And the *seventh Day*, if we respect the order of the dayes, is added, as that especial Day, which God had declared that he would have at that Time his Sabbath to be observed on.

Now all theſe things in the Law of the Sabbath are *Moſaical*; namely, the Obligation that aroſe unto its Obſervation, from the *Promulgation of the Law* unto that people on *Sinai*; the limitation of the Day unto the *ſeventh or laſt of the Week*, which was neceſſary unto that Adminiſtration of the Covenant, which God then made uſe of, and had a reſpect unto a previous Inſtitution; the *Manner* of its Obſervance ſuited unto that ſervile and bondage frame of mind which the giving the *Law on Mount Sinai* did ingenerate in them, as being deſigned of God ſo to do; the *ingrafting* it into the *Syſteme* and *ſeries* of Religious Worſhip then in force, by the *double Sacrifice* annexed unto it, with the *various uſes* in, and accommodations it had unto the Rule of Government in the *Commonwealth of Iſrael*; in all which reſpects it is aboliſhed and taken away.

§. 12 God having diſpoſed and ſetled the Sabbath, as to the *ſeventh Day*, and the manner of its Obſervation, as a part of the Covenant then made with that people, he thereon makes uſe of it in the *ſame manner*, and unto the ſame Ends with the reſidue of the Inſtitutions and Ordinances which he had then preſcribed unto them. This he doth, Exod. 31. 13, 14, 14, 15, 16, 17. *And the Lord ſpake unto* Moſes *ſaying, Speak thou unto the Children of* Iſrael, *ſaying, Verily, my Sabbaths ye ſhall keep, for it is a ſign between me and you throughout your Generations,*

nations, that ye may know that I am the Lord that doth ſanctifie you. Ye ſhall keep the Sabbath therefore, for it is holy unto you. Every one that defileth it, ſhall ſurely be put to death, for whoſoever doth any work therein, that ſoul ſhall be cut off from amongſt his people. Six Dayes may work be done, but in the ſeventh is the Sabbath of Reſt holy to the Lord, whoſoever doth any work on the Sabbath Day, ſhall ſurely be put to death. Wherefore the children of Iſrael *ſhall keep the Sabbath, to obſerve the Sabbath throughout their Generations, for a perpetual Covenant. It is a ſign between me and the children of* Iſrael *for ever. For in ſix Dayes the Lord made Heaven and Earth, and on the ſeventh Day he reſted and was refreſhed.* This is the next mention of the Sabbath amongſt that people, wherein all that we have before laid down is fully confirmed. God had now by *Moſes* appointed *other Sabbaths*, that is Monthly and Annual Sacred Reſts to be obſerved unto himſelf. With theſe he now joyns the *Weekly* Sabbath, in Alluſion whereunto, they have that Name alſo given unto them. He had ſufficiently manifeſted a *Difference* between them before. For the one he pronounced himſelf on Mount *Sinai*, as part of his univerſal and eternal Law. The other he Inſtituted by Revelation unto *Moſes*, as that which peculiarly belonged unto them. The one was grounded on a Reaſon wherein they had no more concern or intereſt than all the reſt of *mankind*; namely, Gods Reſt on his Works, and being *refreſhed*

thereon, upon the Creation of the World, and the eſtabliſhment of his Covenant with man: the other, all built on Reaſons peculiar unto themſelves, and that Church State whereinto they were admitted. But here the *Sabbaths* of both theſe kinds are brought under the ſame Command, and deſigned unto the ſame Ends and Purpoſes. Now the ſole Reaſon hereof lies in thoſe temporary and Ceremonial Additions which we have manifeſted to have been made unto the *Original Law* of the Sabbath in its Accommodation to their Church State, with the Place which it held therein, as we ſhall ſee yet farther in particular.

§. 13 The Occaſion of this *Renovation* of the Command was the Building of the Tabernacle, which was now deſigned, and forthwith to be undertaken. And with Reſpect hereunto, there was a double Reaſon for the Repetition of this Command. Firſt, Becauſe that Work was for an *holy End*, and ſo upon the matter an holy Work; and whereon the people were very intent; hence they might have ſuppoſed, that it would have been lawfull for them to have attended unto it on the *Sabbath Dayes*. This therefore God expreſly forbids, that they might have no pretence for the Tranſgreſſion of his Command. And therefore is the *Penalty* annexed unto it, ſo expreſly here appointed and mentioned. Secondly, As the Tabernacle now to be built, was the *only ſeat* of that ſolemn inſtituted Worſhip which God was now ſetting up amongſt them;

them; ſo the *Sabbath* being the great Means of its continuance and performance, this they were now to be ſeverely minded of, leſt by their neglect and *forgetfulneſs* thereof, they might come to a neglect and contempt of all that Worſhip, which was as it were built upon it. And as we obſerved before more than once, the Weekly Sabbath being inſerted into the *Oeconomy* of their Laws, as to the matter of Works and Reſt, it is comprized in the General with other Feaſts called *Sabbaths* alſo. *Verily, my Sabbaths ye ſhall keep.* And in this regard they are all caſt together by our Apoſtle, *Col.* 2. 16. and the *Sabbath Dayes.* And they who by vertue of this and the like Commands, would bind us up to the *Judaical Sabbath*, do certainly loſe both that, and all other ground for the Obſervance of any Sabbath at all. For look in what reſpects it is joyned with the *other Sabbaths* by *Moſes*, in the ſame it is taken away with them by the Apoſtle.

§. 14 There is a treble Appropriation of the *Weekly Sabbaths* in this place made unto the Church of the *Iſraelites.* (1.) In that the Obſervation of it is required of them *in their Generations*, that is, during the continuance of that Church State, which was to abide to the coming of Chriſt. For what was required of them *in their Generations*, as it was required, was then to expire and be aboliſhed. (2.) That they were to obſerve it, as a *perpetual Covenant*, or

as a part of that Covenant which God then made with them, which is called *everlasting*, becauſe it was to be ſo unto them, ſeeing God would never make any other peculiar Covenant with them. And whereas all the Statutes and Ordinances that God then gave them belonged unto, and altogether entirely made up that *Covenant*, ſome of this, as this eſpecial Command for the Sabbath, and that of *Circumciſion*, are diſtinctly called the Covenant, and ceaſed with it. (3.) It was given unto them as an eſpecial Pledge of the *Covenant* that God then made with them, wherein he reſted in his Worſhip, and brought them to reſt therein in the Land of *Canaan*, whereby they *entred into Gods Reſt*. Hence it is called a *ſign* between them. *v.* 13, 14, which is repeated and explained, *Ezek.* 20. 12. *A ſign it was*, or an evident Expreſſion of the preſent Covenant of God, between them and him; not a *Sacramental* or *Typical* ſign of future Grace in particular; any otherwiſe than as their whole Church Conſtitution, and their Worſhip in general whereof by theſe means it was made a part, were ſo; that is, not in it ſelf or its own nature, but as preſcribed unto them.

And a *preſent ſign* between God and them it was upon a double account. (1.) On the part of the people; Their aſſembling on that Day for the Celebration of the Worſhip of God, and the avowing him alone therein to *be their God*, was a ſign, or an evident expreſs Acknowledgement that they were the people of the Lord.

Lord. And this doth not in the leaſt impeach its Original Morality; ſeeing there is no *Moral Duty*, but in its Exerciſe or actual Performance may be ſo made a *ſign*. (2.) On the part of God, namely, that it was *he who ſanctified them*. For by this Obſervance, they had a viſible pledge that God had *ſeparated* them unto, and for himſelf; and therefore had given them his Word and Ordinances, as the outward means of their further ſanctification to be peculiarly attended unto on that Day. And on theſe Grounds it is, that God is elſewhere ſaid *to give them his Sabbaths*, to *reveal them* unto them, as their peculiar Priviledge and Advantage. And their Priviledge it was. For although in compariſon of the *ſubſtance and Glory* of things to be brought in by Chriſt, with the Liberty and Spirituality of Goſpel Worſhip, all their Ordinances and Inſtitutions were a *yoke of Bondage*, yet conſidering their Uſe, with their End and Tendency, compared with the Reſt of the World at that time, they were an *unſpeakable Priviledge*, *Pſal.* 147. *v.* 19, 20. However therefore the Sabbath was originally given before unto all mankind; yet God now by the *Addition* of his Inſtitutions to be obſerved on that Day whereby he *ſanctified the people*, made an encloſure of it, ſo far unto them alone. Laſtly, Here is added a peculiar *ſanction* under the Penalty of Death. *He that tranſgreſſeth it ſhall ſurely be put to Death*, v. 14. God ſometimes threatneth cutting off and extermination unto Perſons, concerning whom yet the people had

had no warranty to *proceed Capitally* againſt them; only he took it upon himſelf, as the Supream Legiſlator and *Rector* of that people, to deſtroy them and cut them off, as they ſpeak, by the *hand of Heaven.* But where ever this expreſſion is uſed, he *ſhall ſurely be put to death,* מות יומת, *dying he ſhall dye*, there the people, or the *Judges* among them are not only warranted, but commanded to proceed *Judicially* againſt ſuch an Offendor. And in this reſpect it belonged unto that *ſevere Government* which that people ſtood in need of, as alſo to mind them of the *ſanction of the whole Law* of Creation as a Covenant of Works, with the ſame Commination of Death unto all Tranſgreſſors. In all theſe regards, the *Sabbath* was *Judaical*, and is abſolutely aboliſhed and taken away.

5.15 The Command is renewed again, Exod. 34. 21. *Six Dayes thou ſhalt work, but on the ſeventh Day thou ſhalt Reſt, in Earing time and in Harveſt thou ſhalt reſt. Earing* time and *Harveſt* are the ſeaſons wherein thoſe who till the Ground, are moſt intent upon their Occaſions, and do moſt hardly bear with Intermiſſions, becauſe they may be greatly to their Dammage. Wherefore they are inſiſted on, or ſpecified, to manifeſt that no *Avocation* nor pretence can juſtifie men in working or labour on that Day. For by expreſſing *Earing* and *Harveſt* all thoſe Intervenings alſo are intended in thoſe ſeaſons, whereon damage and loſs might redound unto

to men, by omitting the gathering in of their Corn. And it should seem on this Ground, that on that day, they might not *labour* neither to take it away before a *flood*, nor remove it from an approaching fire. So some of the Masters think, although our Saviour convince them from their own Practice, in relieving Cattel *fallen into Pits on that day*, Luke 14. 5. and by *loosing them* that were tyed to lead them to watering, *Chap.* 13 15. that they did not conceive this universally, to be the intendment of that Law, that in no case, any work was to be done. And it seems they were *wiser* for their *Asses* in those Dayes, than the poor wretch was for himself in latter Ages, who falling into the *Jakes at Tewkesbury* on that Day, would not suffer himself to be drawn out, if the Story be truely reported in our *Chronicles*. In general, I doubt not but that this *Additional Explanation* in a way of severity, is in its proper sense purely *Judaical*, and contains something more of *Rigidness*, than is required by the Law of the *Sabbath* as purely Moral.

Mentioned it is again with a new Addition, §. 16
Exod. 35. 2, 3. *Six Dayes shall work be done, but on the seventh Day there shall be to you an holy Day, a Sabbath of Rest unto the Lord: whosoever doth work therein shall be put to death. Ye shall kindle no fire throughout your habitations on the Sabbath Day.* Here again the Penalties, and the Prohibition of *kindling fire* are *Mosaical*; and so

ſo is, on their account, the whole Command, as here renewed, though there be that in it, which for the ſubſtance of it, is Moral. And here the *ſeventh Day* preciſely is made קדש *holineſs* unto them; (or מקרא קדש a *Convocation of holineſs*; an holy Convocation as it is expreſſed, *Levit.* 23. 2. where theſe words are again repeated,) whoſe Profanation was to be avenged with Death. The Prohibition alſo added about *kindling of fire* in their habitations hath been the occaſion of many anxious Obſervances among the *Jews*. They all agree that the kindling of fire for Profit and Advantage, in *Kilns*, and *Oaſts* for the making of *Brick*, or drying of Corn, or for *founding* or *melting Mettals*, is here forbidden. But what need was there that ſo it ſhould be; ſeeing all theſe things are expreſly forbidden in the Command in general, *Thou ſhalt do no manner of work*; ſomewhat more is intended. They ſay therefore, that it is the *kindling of fire* for the dreſſing of Victuals; And this indeed ſeems to be the intendment of this eſpecial Law; as the *Manna* that was to be eaten on the Sabbath, was to be prepared on the *Paraſceue*. But withal I ſay, this is a new *additional Law*, and purely *Moſaical*; the Original Law of the Sabbath making no entrenchment on the ordinary duties of humane life, as we ſhall ſee afterwards. Whether it forbad the *kindling of fire*, for *Light and Heat*, I much queſtion. The preſent *Jews* in moſt places employ *Chriſtian* Servants about ſuch works. For the poor wretches care not what is done to their Advantage; ſo they

they do it not themſelves. But theſe and the like Precepts belonged unqueſtionably unto their *Pædagogie*, and were ſeparable from the Original Law of the Sabbath.

Laſtly, The whole matter is ſtated, Deut. 5. 15. where after the Repetition of the Commandment, it is added; *and remember that thou waſt a Servant in the Land of* Ægypt, *and that the Lord thy God brought thee out thence, through a mighty hand, and by a ſtretched out Arm; therefore the Lord thy God commanded thee to keep the Sabbath Day.* The Mercy and Benefit they had received in their Deliverance from *Ægypt* is given as the Reaſon, not why *they ſhould keep the Sabbath*, as it was propoſed as a Motive unto the Obſervation of the whole Law in the Preface of the Decalogue; but wherefore *God gave them the Law of it*, to keep and obſerve. *Therefore the Lord thy God commanded thee to keep the Sabbath.* Now the Reaſon of the Command of a *Sabbatical Reſt* abſolutely, God had every where declared to be, his *making the world in ſix dayes*, and reſting on the ſeventh. The mention whereof in this place is wholly omitted; becauſe an eſpecial Application of the Law unto that people is intended. So that it is evident, that the *Moſaical Sabbath* was on many Accounts, and in many things diſtinguiſhed from that of the Decalogue, which is a *Moral Duty*. For the *Deliverance of the people out of Ægypt*, which was a benefit peculiar unto themſelves, and Typical of Spiritu- §. 17

ritual Mercies unto others, was the Reaſon of the Inſtitution of the Sabbath as it was *Moſaical*, which it was not nor could be of the Sabbath abſolutely; although it might be preſſed on that people as a conſiderable Motive, why they ought to endeavour the keeping of the whole Law.

§. 18 From all that hath been diſcourſed, it appears; That the Obſervation of the *ſeventh Day preciſely* from the Beginning of the world, belonged unto the Covenant of Works; not as a Covenant, but as a *Covenant of Works*, founded in the Law of Creation; And that in the Adminiſtration of that Covenant, which was revived, and unto certain Ends reinforced unto the *Church of Iſrael* in the Wilderneſs, it was bound on them by an eſpecial Ordinance to be obſerved *throughout their Generations*, or during the continuance of their Church State. Moreover, that as to the manner of the Obſervance required by the Law, as delivered on *Mount Sinai*, it was a *yoke and burden* to the people, becauſe that diſpenſation of the Law, *gendred unto Bondage*, Gal. 4. 24. For it begot a Spirit of *fear* and Bondage in all that were its Children, and ſubject unto its Power. In this condition of things, it was applyed unto ſundry Ends in their *Typical State*, in which regard it was a *ſhadow of good things to come*. And ſo alſo was it in reſpect of thoſe other Additional Inſtitutions, and Prohibitions which were inſeparable from its Obſervation amongſt them, whereof we have ſpoken. On all theſe Accounts I doubt not but

but that the *Moſaical Sabbath* and the manner of its Obſervation is under the Goſpel utterly taken away. But as for the *Weekly Sabbath*, as required by the Law of our Creation, reinforced in the *Decalogue* the ſummary Repreſentation of that great Original Law, the Obſervation of it is a *Moral Duty*, which by Divine Authority is tranſlated unto another Day.

The ancient *Jews* have a ſaying, which by the later Maſters is abuſed, but a Truth is contained in it. השבת נתן קיום וחזק לכל דברי העולם *The Sabbath gives firmitude and ſtrength to all the Affairs of this World.* For it may be underſtood of the Bleſſing of God, on the due Obſervation of his Worſhip on that Day. Hence it was they ſay, that any young clean Beaſt that was to be offered in Sacrifice, muſt continue *ſeven dayes with the Damm*, and not be offered until the *eighth*, *Levit.* 22. 27. That a Child was not to be *circumciſed* until the eighth Day, that there might be an Interpoſition of a Sabbath for their Benediction. And it is not unlikely that the *eighth Day* was alſo ſignalized hereby, as that which was to ſucceed in the Room of the *ſeventh*, as ſhall be manifeſted in our next Diſcourſe. §. 19

The

The Fifth Exercitation OF THE Lords-Day.

(1) *A Summary of what hath been proved, a progreſs to the Lords-day.* (2) *The new Creation of all things in Chriſt, the foundation of Goſpel-Obedience and Worſhip.* (3) *The old and new Creation compared.* (4) *The old and new Covenant.* (5) *Diſtinct Ends of theſe Covenants.* (6) *Suppoſition of the Heads of things before confirmed.* (7) *Foundation of the Lords-day on thoſe Suppoſitions.* (8) *Chriſt the Author of the new Creation; his Work therein.* (9) *His Reſt from his Works the Indication of a new Day of Reſt.* (10) *Obſerved by the Apoſtles.* (11) *Proof of the Lords-day from* Heb. 4. *propoſed.* (12) *The words of the Text.* (13) *Deſign of the Apoſtle in general.* (14) *His anſwer unto an Objection; With his general Argument.* (15) *The nature of the Reſts treated on by him.* (16) *The Church under the Law of Nature, and its Reſt.* (17) *The Church under the Law of Inſtitution, and its Reſt.*

(18) *The Church under the Goſpel, and its Reſt.* (19) *The foundation of it.* (20) *Chriſt his Works, and his Reſt, intended* Heb. 4. 10 (21) *This farther proved by ſundry Arguments.* 22) *What were his Works whereby the Church was founded.* (23) *His entrance into his Reſt, not in his Death, but in his Reſurrection.* (24) *The Day of Reſt limited and determined hereby.* (25) *The Sabbatiſm that remains for the people of God.* (26) *The ſending of the Holy Ghoſt.* (27) *Church-Aſſemblies on the firſt day of the Week.* (28) *The Lords-day,* Rev. 1. 10. (29) *The ſum of the preceding Diſcourſe.* (30) *Neceſſity of the Religious Obſervation of one day in ſeven.* (31) *Bleſſing of God on the Church-worſhip on the firſt day.* (32) *Of the ſeventh day Sabbath, Judaiſm reſtored in it. Of the* Ebionites. (33) *Schiſms perpetuated by the opinion of the ſeventh day Sabbath* (34) *Penalty of the Law reinforced with it.* (35) *The whole legal.*

§. 1. HOw the Creation of all things was finiſhed, and the *Reſt* of God and Man that enſued thereon, hath been declared. It hath alſo in part, and ſufficiently as unto our preſent purpoſe, been evidenced, how the great Ends of the Creation of All, in the Glory of God, and the Bleſſedneſs of Man in him, with the pledge thereof in a *Sabbatical Reſt*, were for a ſeaſon as it were defeated and diſappointed by the entrance of Sin, which brake the *Covenant* that was founded in the Law of Creation, and rendred it uſeleſs unto thoſe ends. For the Law became *weak* through ſin, and the *fleſh*, or the corruption of our Nature that enſued thereon, *Rom.*

Rom. 8. 5. Hence it could no more bring Man to Reſt in God. But yet a continuation of the Obligatory force of that Law and Covenant, with the direction of it unto other ends and purpoſes, than at firſt given unto them, was under the *Old Teſtament* deſigned of God, and hath been declared alſo. Hence was the continuation of the original *Sabbatical Reſt*, in the Church of *Iſrael*, with the eſpecial application of its command unto that people, inſiſted on in the preceding Diſcourſe. In this ſtate of things, God had of old determined the *Renovation of All* by a *new Creation*; a *new Law* of that Creation, a *new Covenant*, and a new *Sabbatical Reſt*, unto his own Glory by Jeſus Chriſt; and theſe things are now to be diſcuſſed.

§ 2. The Renovation of all things by Jeſus Chriſt is propheſied of and foretold, as a *new Creation* of All, even of *the Heavens and the Earth*, and all things contained in them, *Pſal.* 65. 17, 18. *chap.* 66. 22. 2 *Pet.* 3 13 Hence the ſtate of things to be introduced thereby, was under the Old Teſtament called the *World to come*, Heb. 2. 5. So it is ſtill called by the Jewiſh Maſters, עתיד עולם הבא and עולם So *Kimchi* amongſt other Expoſitions of the *Title* of *Pſal.* 92. *a Pſalm or Song for the Sabbath day*, addes this, as that which the moſt antient *Rabbins* fixed on, עלהעתיד לבא לעולם שכולו שבת ומנוחה והם ימי המשיח *They interpreted it of the World to come, which ſhall be wholly Sabbath and Reſt, and theſe are the dayes of the Meſſiah.* A ſpiritual Reſt it is they intend, and not a ceſſation of a Sabbath-day in particular; ſeeing in the propheſie of the new Temple, or Church-ſtate in thoſe dayes,

there is especial direction given for the *service of the Sabbath-day*, Ezek. 46. 4.

And this Renovation of all things is said accordingly to be *accomplished* in Christ, 2 *Cor.* 5. 17, 18. *Old things are past away, behold all things are become New*; the Old Law, Old Covenant, Old Worship, Old Sabbath, all that was peculiar unto the Covenant of Works as such, in the first Institution of it, and its renewed declaration on *Mount Sinai*, all are gone, and antiquated. What now remains of them as to any usefulness in our living to God, doth not abide on the Old foundation, but on a New disposition of them, by the Renovation of all things in Christ. *For in the dispensation of the fulness of times, God gathered unto an Head all things in Christ, both which are in Heaven, and which are on Earth, even in him*, Ephes. 1. 10. The whole old Creation, as far as it had any thing in its self, or its order, that belonged unto, or communicated any thing towards our *living unto God* and his Glory, is disposed anew in Christ Jesus unto that End.

But this Renovation of all, which is the foundation of all our acceptable Obedience unto God, and of his present Worship, consists principally in the *Regeneration* of the Elect, making them *new Creatures*, and the erection of a new Church-state thereby to the Glory of God. Now this new Creation of all must answer unto all the Ends of the Old, in reference unto the Glory of God, and the Good of them who are partakers of it; otherwise it would not be so rightly *called*, nor answer the declared Ends of it, which was to *gather all things to an Head* in Christ Jesus. For what was lost by sin,

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as to the Glory of God in the old Creation, in this, was to be repaired and recovered.

§. 3. We may then, as the foundation of our preſent Diſcourſe, conſider how theſe things anſwer unto one another. Firſt, the *old Creation* comprized in it the *Law of the Obedience* of all Creatures unto God; This was therein and thereby *implanted* on their Natures, with inclinations, Natural, or Moral, unto the Obſervation of it. And thus muſt it be alſo in the *new Creation*, as unto the ſubject of it, which is the Church. This Law of the old Creation unto *Man*, conſiſted principally in the *Image of God* in him, and con-created with him. For hereby did he both know his duty, and was enabled to perform it, and was acquainted with his *Relation* unto God, and dependance upon him, which rendred it neceſſary and indiſpenſible. But this *Law* in the ſtate of Creation, fell under a double conſideration, or had a double uſe; firſt of *Rule*, and then as a *Principle*. As a *Rule*, the light that was in the mind of man, which was a principal part of the *Image of God* in him, acquainted him with his whole duty, and directed him in the right performance of it. As a *Principle*, it reſpected the *Ability* that the whole man was endowed withall, to live to God according to his duty. This Law, as to its firſt uſe, being much impaired, weakned, and in a great meaſure made *uſeleſs by ſin*, God was pleaſed to reſtore it in the *vocal Revelation* of his Will, eſpecially in the *Decalogue*, which with his own finger he wrote in Tables of Stone. In anſwer hereunto, a *new Law of Obedience* is introduced by the *new Creation* in Chriſt Jeſus. And this principally conſiſted in the *Reno-*

vation of the *Image of God* in the new Creatures, which was *loſt* by ſin: For *they are renewed in the ſpirit of their minds, and do put on that new man, which after God is created in Righteouſneſs and true Holineſs*, Epheſ. 4. 23, 24. And this fully anſwers the firſt Law, as it was a *Principle* of Light, and Power, unto Obedience. And in a great meaſure it ſupplys the loſs of it, as it was a *Rule* alſo; For there is a great Renovation thereof in God's *writing his Law in our hearts*, not here to be inſiſted on. But in this new Creation God deſigned *to gather up all that was paſt*, in the Old, and in the Law thereof, and in the continuation of it by *writing* under the Old Teſtament, unto *one head* in Chriſt. Wherefore he brings over in this ſtate, the *uſe of the firſt Law*, as renewed and repreſented in Tables of Stone for a *directive Rule* of Obedience unto the new Creature; whereby the firſt original Law is *wholly* ſupplyed. Hereunto he makes an Addition of what *poſitive Laws* he thinks meet, as he did alſo under the *Old Law* of Creation, for the tryal of our Obedience, and our furtherance in it. So the *Moral Law* of our Obedience is in each condition, the old and the new, *materially* the ſame; nor is it poſſible that it ſhould be otherwiſe. But yet this *old Law*, as brought over into this *new eſtate*, is *new* alſo. For *all things are become new*. And it is now the *Rule of our Obedience*, not meerly and abſolutely unto God as the Creator, the firſt cauſe and laſt end of all, but as unto *God in Chriſt* bringing of us into a *new Relation* unto himſelf. In the Renovation then of the Image of God in our ſouls, and the transferring over of the *Moral Law* as a Rule accompanied with new diſtinct Principles, Motives and Ends, doth the

Law

Law of the new Creation consist, and fully answer the Law of the first, as it was a *Principle* and a *Rule*, each of them having their peculiar *positive Laws* annexed unto them.

Secondly, The Law of Creation had a *Covenant* included in it, or inseparably annexed unto it. This also we have before declared, and what belonged thereunto, or ensued necessarily thereon. Thus therefore must it be also in the *new Creation*, and the Law thereof: Yea because the Covenant is that which as it were *gathereth all things together*, both in the Works and Law of God, and our Obedience, disposing them into that order which tendeth to the Glory of God, and the Blessedness of the Creatures in him; this is that which in both *Creations* is principally to be considered. For without this, no *End* of God in his Works, or Law, could be attained, nor man be made Blessed in a way of Righteousness and Goodness unto his Glory. And the Law of *Creation* no otherwise failed, nor became useless as to its first End by sin, but that the *Covenant* of it was thereby broken and rendred useless, as to the bringing of man unto the enjoyment of God. This therefore was principally regarded in the *new Creation*, namely the making, confirming, and ratifying of a new Covenant. And the doing hereof was the great promise under the Old Testament, *Jerem.* 31. 32. whereby the Believers who then lived, were made partakers of the benefits of it. And the confirming of this Covenant in and by Christ, is expressed as a part of the *new Creation*, *Heb.* 8. 9. and it is indeed comprehensive of the whole Work of it. §. 4.

§. 5. Thirdly, The immediate *End* of the old Covenant, was to bring man by due Obedience unto the Reſt of God. This God declared in, and unto his inbred native light, by his Works and his Reſt that enſued thereon, and the Day of Reſt which he inſtituted as a pledge thereof, and as a means of attaining it, by that *Obedience* which was required in the Covenant. This we have before declared, and this was the true original and End of the firſt *Sabbatical Reſt*. All theſe things therefore muſt have place alſo in the *new* Covenant, belonging unto the *new Creation*. The immediate End of it, is our *entring into the Reſt of God*, as the Apoſtle proves at large, *Heb.* 4. But herein we are not abſolutely to enter into Gods Reſt, as a *Creator* and *Rewarder*, but into the Reſt of God in Chriſt, the Nature whereof will be fully explained in our *Expoſition of that Chapter*. For Obedience is now to be yielded unto God, not *abſolutely*, but to God in Chriſt, and with that reſpect therefore are we to enter into Reſt. The foundation hereof muſt lye in the Works of God in the *new Creation*, and the complacency with *Reſt* which he took therein. For all *our* Reſt in God, is founded in his *own* Reſt in his Works. For a pledge hereof, a Day of Reſt muſt be given and obſerved; the reaſons and neceſſity whereof we have explained and confirmed in our preceding Diſcourſes. This, as hath been ſhewed, originally was the *ſeventh day of the week*. But as the Apoſtle tells us in another caſe, the *Prieſthood being changed, there muſt alſo of neceſſity a change of the Law enſue*; ſo the Covenant being changed, and the Reſt which was the End of it being changed, and the way of entring into the Reſt of God being changed, a

change

change of the Day of Reſt muſt of neceſſity thereon enſue. And no Man can aſſert the *ſame* Day of Reſt preciſely to abide, as of old, but he muſt likewiſe aſſert the *ſame* Law, the *ſame* Covenant, the *ſame* Reſt of God, the *ſame* way of entring into it, which yet, as all acknowledge, are changed. The Day firſt annexed unto the Covenant of works, that is, the *ſeventh Day*, was continued under the Old Teſtament, becauſe the *outward adminiſtration* of that Covenant was continued. A relief indeed was provided againſt the curſe and penalty of it, but in the adminiſtration of it, the nature, promiſes, and threatnings of that Covenant, though with *other ends* and purpoſes, were repreſented unto the people. But now that Covenant being abſolutely *aboliſhed*, both as to its nature, uſe, efficacy and power, no more to be repreſented nor propoſed unto Believers, the whole of it, and its renewed adminiſtration under the Old Teſtament being removed, taken away, and diſappearing, *Heb.* 8 13. the *preciſe Day of Reſt* belonging unto it, was to be changed alſo; and ſo it is come to paſs.

We muſt here *ſuppoſe* what hath been before proved and confirmed. There was a Day of holy Reſt unto God, neceſſary to be obſerved by the *Law and Covenant* of Nature, or Works; neither was or could either of them be compleat without it, looking on them as the rule and means of mans living unto God, and of his coming to the enjoyment of him. That *this Day* was in the innate right of Nature, as directed by the Works of God, deſigned and propoſed unto it for that purpoſe to be one Day in ſeven. This was it to learn, and this it did learn from Gods creating §. 6.

creating the World in *six* dayes, and resting on the *seventh*; for God affirms every where, that because he did so, therefore it was the duty of man to *labour on six dayes*, as his occasions do require, and to *rest on the seventh*. This therefore they were taught by those Works and Rest of God, or it could not be proposed as the *reason* of their suitable practice; and for this end did God so Work and Rest. The Law therefore of this holy Rest he reneweth in the *Decalogue*, amongst those other Laws, which being of the same nature and original, namely branches of the Law of our Creation, were to be unto us *moral* and eternal. For God would no longer entrust his mind and will in that Law unto the *depraved nature* of man, wherein, if he had not in the best, often guided and directed it by *fresh* extraordinary revelations, it would have been of little use to his glory; but committed it by *vocal* revelation to the minds of the people, as the doctrinal object of their consideration, and recorded it in *tables of stone*. Moreover, the nature of the first Covenant, and the way of Gods instructing man in the condition of it by his Works and Rest, had limited this holy Day unto the *seventh Day*, the observation whereof was to be commensurate unto that Covenant, and its administration, however the outward forms thereof might be varied.

§. 7. On these suppositions we lay, and ought to lay the observation of the *Lords Day* under the New Testament, according to the institution of it, or declaration of the mind of Christ, who is our Lord and Law-giver concerning it. 1. A new work of Creation, or a work of a *new Creation* is undertaken and com-

compleated, *Iſa.* 65. 17. Chap. 66. 22, 23. 2 *Pet.* 3. 13. *Rev.* 21. 1. *Rom.* 8. 19, 20. 2 *Cor.* 5. 17. *Gal.* 6. 15. 2. This new Creation is accompanied with a *new Law*, and a new Covenant; or the *Law of faith*, and the Covenant of Grace, *Rom.* 3. 27. Chap. 8. 2, 3, 4. *Jer.* 31. 32, 33, 34. *Heb.* 8. 8, 9, 10, 11, 12, 13. 3. Unto this Law and Covenant a *Day of holy Reſt* unto the Lord doth belong, which cannot be the ſame Day with the former, no more than it is the ſame Law, or the ſame Covenant, which were originally given unto us, *Heb.* 4. 9. *Rev.* 1. 10. 4. That this Day was limited and determined to the *firſt Day of the Week* by our Lord Jeſus Chriſt, is that which ſhall now further be confirmed; only I muſt deſire the *Reader* to conſider, that whereas the *Topical Arguments* whereby this Truth is confirmed, have been pleaded, improved, and vindicated by many of late, I ſhall but briefly mention them, and inſiſt principally on the declaration of the *proper grounds* and foundations of it.

§. 8. As our Lord Jeſus Chriſt, as the eternal Son and Wiſdom of the Father, was the immediate cauſe, and *Author of the old Creation*, *Joh.* 1. 3. *Col.* 1. 16. *Heb.* 1. 2, 10. ſo as *Mediatour*, he was the Author of this new Creation, *Heb.* 3. 3, 4. *He built the Houſe of God*; he built all theſe things, and is God. Herein he wrought, and in the accompliſhment of it, *ſaw of the travail of his ſoul, and was ſatisfied*, Iſa. 53. 11. that is, he *reſted and was refreſhed*. Herein he gave a *new Law* of life, faith, and obedience unto God, *Iſa.* 42. 4. not by an addition of *new Preceps* to the moral Law of God, not virtually comprized therein, and diſtinct from his own poſitive inſtitutions of

of worſhip, but in his revelation of that *new way of obedience* unto God in and by himſelf, with the eſpecial cauſes, means, and ends of it, which ſupplyes the uſe and end whereunto the *Moral Law* was at firſt deſigned, *Rom.* 8. 2,3. Chap 10. 3,4. whereby he becomes the *Author of eternal ſalvation unto all that do obey him*, Heb. 5. 9. This Law of life and obedience, he writes by his Spirit in the hearts of his people, that they may be *willing in the day of his power*, Pſal. 110. 3. 1 Cor. 3. 3,6. Heb. 8 10. not at once, and in the foundation of his work actually, but only in the cauſes of it. For as the Law of nature ſhould have been implanted in the hearts of men in their *conception*, and *natural nativity*, had that diſpenſation of righteouſneſs continued; ſo in the *new birth* of them that believe in him, is this Law written in their hearts in all generations, *Joh.* 3. 6. Hereon was the Covenant eſtabliſhed, and all the promiſes thereof, of which he was the *Mediatour*, Heb. 8. 6. And for an holy Day of Reſt, for the ends before declared, and on the ſuppoſitions before laid down, evincing the neceſſity of ſuch a Day, he determined the obſervation of the *firſt Day of the* Week. For,

§. 9. Firſt, On this Day he *reſted from his works*, in and by his *Reſurrection*; for then had he laid the foundation of the *new Heavens*, and new Earth, and finiſhed the works of the new Creation, when all the *Stars ſang together, and all the Sons of God ſhouted for joy*. On this Day he reſted from his works, and was *refreſhed*, as God did, and was from his. For although he *worketh hitherto*, in the communication of his Spirit and Graces, as the Father continued to do

do in his works of providence, after the finiſhing of the works of the old Creation, though theſe works belonged thereunto; yet he ceaſeth abſolutely from that *kind of work* whereby he laid the foundation of the new Creation: henceforth he dieth no more. And on *this Day* was he refreſhed in the view of his works, for he ſaw that it was *exceeding good*. Now as Gods Reſt, and his being refreſhed in his work, on the *ſeventh Day* of old, was a ſufficient indication of the *preciſe Day of Reſt*, which he would have obſerved under the adminiſtration of that original Law and Covenant; ſo the Reſt of our Lord Jeſus Chriſt, and his being refreſhed in and from his works on the *firſt Day*, is a ſufficient indication of the preciſe Day of Reſt, to be obſerved under the diſpenſation of the new Covenant now confirmed and eſtabliſhed.

And the Church of Chriſt could not paſs *one Week* under the New Teſtament, or in a Goſpel-ſtate of worſhip, without this indication. For the *Judaical Sabbath*, as ſure as it was ſo, and as ſure as it was annexed unto the *Moſaical* adminiſtration of the Covenant, was ſo far aboliſhed, as not to oblige really the Diſciples of Chriſt in conſcience unto the obſervation of it, whatever any of them might for a ſeaſon apprehend. And if a *new Day* was not now determined, there was *no Day* or ſeaſon appointed, for an obſervance of an holy Reſt unto the Lord, nor any *pledge* given us of our entring into the Reſt of Chriſt. And thoſe who ſay, that it is required that ſome time be ſet apart unto the ends of a *Sabbatical Reſt*, but that there is no divine indication of that time, when, nor what it is, or ſhall be, if we conſider what are the ends of ſuch a Reſt, as before declared,

clared, must allow us to expect firmer proofs of their *uncouth Assertion*, than any as yet we have met withall.

§. 10. Accordingly, this Indication of the *Gospel Day of Rest* and Worship, was embraced by the Apostles, who were to be as the chief corner-stones, the *foundation* of the Christian Church. For immediately hereon they assembled themselves on that Day, and were confirmed in their Obedience by the Grace of our Lord, in *meeting* with them thereon, *Joh.* 20. 19, 26. And it seems that on this Day *only* he appeared unto them, when they were assembled together, although *occasionally* he shewed himself to sundry of them at other seasons. Hence he left *Thomas* under his doubts an whole Week, before he gave him his gracious conviction, that he might do it in the Assembly of his Disciples on the *first day of the week*. From which time forward *this Day* was never without its solemn Assemblies, as shall further be cleared afterwards.

§. 11. Now because I am perswaded that the substance of all that we have laid down and pleaded for, in all the preceding Discourses, especially in what we have proposed concerning the *foundation* and causes of the *Lords-day*, is taught by the Apostle *Paul* in his Epistle to the *Hebrews*, *chap.* 4. I shall present unto the Reader the sum of his design and scope in that place, from *vers.* 3. to *vers.* 11. with an Application of it unto our present purpose; referring him yet, for farther satisfaction, unto our *full Exposition* of the Chapter it self. For this place is *touched on* by all who have contended about the original and duration of

of the *Sabbatical Reſt*, but not yet that I know of diligently examined by any. I ſhall not fear to lay much of the weight of the cauſe wherein I am engaged upon it, and therefore ſhall take a view of the whole Context, and the Deſign of the Apoſtle therein.

§. 12. The words of the Apoſtle are; *For we which have believed do enter into Reſt, as he ſaid, As I have ſworn in my wrath, if they ſhall enter into my Reſt: although the works were finiſhed from the foundation of the World. For he ſpake in a certain place of the ſeventh Day on this wiſe, And God did Reſt the ſeventh Day from all his works. And in this place again, If they ſhall enter into my Reſt. Seeing therefore it remaineth that ſome muſt enter therein, and they to whom it was firſt preached, entred not in becauſe of unbelief: Again, he limiteth a certain Day, ſaying, in* David, *To day, after ſo long a time; as it is ſaid, To day if you will hear his voice, harden not your hearts. For if Jeſus had given them Reſt, then would he not afterwards have ſpoken of another Day. There remaineth therefore a Reſt to the people of God. For he that is entred into his Reſt, he hath alſo ceaſed from his own works, as God did from his,* Heb. 4. v. 3, 4, 5, 6, 7, 8, 9, 10, 11.

§. 13. The deſign of the Apoſtle in this Diſcourſe, is to confirm what he had laid down, and poſitively aſſerted in the beginning of the Chapter. Now this is, *That there is yet under the Goſpel a promiſe of entring into the Reſt of God, left or remaining unto Believers; and that they do enter into that Reſt, by mixing the promiſe of it with Faith.* This he declares;

clares; and the declaration of it was uſefull unto, and neceſſary for the *Hebrews*. For he lets them know, that notwithſtanding their preſent, and antient enjoyment of the Land of *Canaan*, with the Worſhip and Reſt of God therein, which their Forefathers fell ſhort of by their unbelief, they were under a *new Tryal*, a new Reſt being propoſed unto them in the promiſe This he proves by a Teſtimony out of the 95*th*. *Pſalm*, the words whereof he had inſiſted on at large *Chap*. 3. and doth ſo again in this. But the *Application* of that Teſtimony unto his purpoſe, is obnoxious to a great Objection; For the *Reſt* mentioned in that *Pſalm*, ſeems to be a Reſt long ſince paſt and enjoyed, either by themſelves or others. They therefore could have no *new* or *freſh* concernment in it, nor be in danger of coming ſhort of it. And if this were ſo, all the Arguments and Exhortations of the Apoſtle in this place, muſt needs be *weak* and incogent, as drawn from a *miſtaken* and miſapplyed Teſtimony.

§. 14. To remove this Objection, and thereby confirm his former Aſſertions and Exhortations thereon, is the *Deſign* of the Apoſtle in this Diſcourſe.

To this End he proceeds unto the Expoſition and Vindication of the *Teſtimony* it ſelf, which he had cited out of the *Pſalms*. And herein he ſhews from the *proper* ſignification of the words, from the *Time* when they were ſpoken, and the *Perſons* to whom, that no other Reſt was intended in them, but what was now by him propoſed unto them, as the *Reſt of God and his people*, in the Goſpel.

The general Argument which to this purpoſe he inſiſts upon, conſiſts in an enumeration of all the *ſeveral*

ſeveral Reſts of God and his people, which are mentioned in the Scriptures. For from the conſideration of them all, he proves that no other Reſt could be intended in the words of *David*, but only the Reſt of the Goſpel, whereinto they enter who do believe.

Moreover, from that Reſpect which the words of the *Pſalmiſt* have unto the other foregoing *Reſts of God* and his people, he manifeſts that they alſo were appointed of God, to be Repreſentations of that *ſpiritual Reſt* which was now brought in and eſtabliſhed. This is the general Deſign of this Diſcourſe.

In purſuit hereof, he declares in particular, (1) That the *Reſt* mentioned in the *Pſalm*, is not that which enſued immediately on the Creation of all things. This he evinceth, becauſe it was ſpoken of *afterwards*, a long time after, and that to another purpoſe, *v.* 4, 5. (2) That it was not the Reſt of the Land of *Canaan*, becauſe that was not entred into by them unto whom it was firſt propoſed and promiſed; for they *came ſhort of it* by their unbelief, and periſhed in the Wilderneſs; but this Reſt which is now afreſh propoſed is ſuch, as the people of God *muſt* and will enter into, *v.* 6, 7. (3) Whereas it may be objected, that although the Wilderneſs Generation entred not in, yet their poſterity did ſo under the conduct of *Joſhua*, *v.* 8. he anſwers, that this Reſt in the *Pſalm* being propoſed and promiſed in *David* ſo long a time, (above 400 years) after the people had quietly poſſeſſed the Land whereinto they were conducted by *Joſhua*, it muſt needs be that another Reſt then yet to come, was intended in thoſe words of the *Pſalmiſt*, *v.* 9.

And (4) to conclude his Argument, he declareth that this *new Reſt* had a *new* peculiar foundation, which the other had no intereſt or concernment in, namely *his ceaſing from his works*, and entring into his Reſt, who is the Author of it, *verſe* 10. This is his way and manner of arguing for the proof of what he had before laid down, and which he iſſueth in that Concluſion, *verſe* 9. *There remaineth therefore a Reſt for the people of God.*

§. 15. But we muſt yet further conſider the nature of the *ſeveral Reſts* here diſcourſed of by the Apoſtle, which will give light and confirmation unto what we have before diſcourſed. To this purpoſe will the enſuing Propoſitions taken from the words conduce: As,

1. The *Reſt of God* is the foundation and principal cauſe of our Reſt. Hence in general it is ſtill called *Gods Reſt*; if they ſhall enter into *my Reſt*; It is on ſome account or other *Gods Reſt* before it is ours: not the Reſt only which he hath appointed, commanded, and promiſed unto us, but the *Reſt* wherewith himſelf reſted, as is plainly declared on every head of the Reſts here treated of. And this confirms that foundation and reaſon of a *Sabbatical Reſt* which we have laid down in our *third Exercitation.*

Gods Reſt is not ſpoken of *abſolutely*, with reſpect unto himſelf only, but with reference unto an *appointed Reſt* that enſued thereon, for the Church to reſt with him in. Hence it follows, that the *Reſts* here mentioned are as it were double, namely the *Reſt of God* himſelf, and the *Reſt that enſued thereon* for us to enter into. For inſtance, at the finiſhing of the

the works of Creation, which is firſt propoſed, *God ceaſed from his works, and reſted.* This was his own Reſt, the nature whereof hath been before declared: He *reſted on the ſeventh day*; But this was not all, he *bleſſed* it for the Reſt of man, a Reſt for us enſuing on his Reſt, an expreſſive repreſentation of it, and a pledge of our entring into, or being taken into a participation of the Reſt of God.

3. The Apoſtle propoſeth the *three-fold ſtate* of the Church unto conſideration: (1) The ſtate of it under the *Law of Nature* or Creation. (2) The ſtate of it under the *Law of Inſtitutions*, and carnal Ordinances. (3) That then introducing under the *Goſpel*. Accordingly have we diſtinguiſhed our Diſcourſes concerning a *Sabbatical Reſt*, in our third, and fourth, and this preſent *Exercitation*. To each of theſe he aſſigns a *diſtinct Reſt of God*, a Reſt of the Church, entring into Gods Reſt, and a *Day of Reſt*, as the means and pledge thereof. And withall he manifeſts that the two former were ordered to be previous Repreſentations of the latter, though not equally, nor on the ſame account.

Firſt, He conſiders the Church and the ſtate of it under *the Law of nature*, before the entrance of ſin; and herein he ſhews firſt that there was a *Reſt of God in it*; for ſaith he, the *works were finiſhed from the foundation of the world, and God did reſt from all his works*, verſe 3,4. As the foundation of all, he layeth down firſt the works of God. For the Church and every peculiar ſtate of the Church is founded in the work, ſome eſpecial work of God, and not meerly in a Law or Command. The *works* ſaith he, *were finiſhed from the foundation of the world*; τα ἔργα, the works; מעשה, the *work*, that is of God, the effect

of his creating power, was *finiſhed* or compleated; ἀπὸ καταβολῆς κόσμου, from the foundation of the world: a *Periphraſis* of the ſix original Dayes, wherein time, and all things meaſured by it, and exiſtent with it, had their beginning. This work of God, as hath been proved *Exercit.* 3. was the foundation of the Church in the ſtate of Nature, and gave unto it the entire Law of its obedience.

On this work and the compleating of it, enſued the Reſt of God himſelf, *verſe* 4. *God reſted the ſeventh day from all his works.* This Reſt of God, and his *Refreſhment* he took in his works, as comprizing the Law and *Covenant* of our obedience, have been explained already.

But this alone doth not confirm, nor indeed come near the purpoſe or Argument of the Apoſtle. For he is to ſpeak of *ſuch a Reſt of God*, as men might *enter into*, as was a foundation of Reſt unto them, or otherwiſe his Diſcourſe was not concerned in it; whereupon by a citation of the words of *Moſes* from *Gen.* 2. 2. he tells us, that this Reſt of God was *on the ſeventh day*, which God accordingly *bleſſed and ſanctified*, to be a Day of Reſt unto man. So that in this ſtate of the Church there were *three things* conſiderable; (1) The *Reſt* of God himſelf on his works, wherein the *foundation* of the Church was laid. (2) A Reſt propoſed unto man to enter into with God, wherein lay the *Duty* of the Church. And (3) a Day of Reſt, *the ſeventh day*, as a remembrance of the one, and a means and pledge of the other. And herewith we principally confirm our judgement, in the Sabbaths beginning with the World. For without this ſuppoſition, the mentioning of *Gods Work and his Reſt*, no way belonged to the

the purpoſe of our Apoſtle. For he diſcourſeth only of *ſuch Reſts* as men might enter into, and have a pledge of. And there was no ſuch thing from *the foundation of the world*, unleſs the Sabbath were then revealed: Nor is it abſolutely the Work and Reſt of God, but the Obedience of men, and their duty, with reſpect unto them, which he conſiders. And this could not be, unleſs the *Reſt of God* was propoſed unto men to enter into, from the foundation of the world.

Secondly, the Apoſtle conſiders the Church under the *Law of Inſtitutions*; and herein he repreſenteth the Reſt of the Land of *Canaan*, wherein alſo the *three diſtinct Reſts* before-mentioned do occurre. §. 17.

1. There was in it a Reſt of God. This gives denomination to the whole: He ſtill calls it *his Reſt*; if they ſhall enter into *my Reſt*. And the prayer about it was, *Ariſe O Lord into thy Reſt*, thou and the Ark of thy ſtrength, or the pledge of his preſence and Reſt. And this Reſt alſo enſued upon his *work*, for God wrought about it works great and mighty, and ceaſed from them when they were finiſhed. And this *work* of his anſwered in its greatneſs unto the work of Creation, whereunto it is compared by himſelf, *Iſa.* 51. 15, 16. *I am the Lord thy God that divided the Sea, whoſe waves roared, the Lord of Hoſts is his Name, and have put my words in thy mouth, and have covered thee in the ſhadow of my hand, that I may plant the Heavens, and lay the foundation of the Earth, and ſay unto Zion thou art my people.* The dividing of the Sea whoſe waves roared, is put by a *Synecdoche* for the whole

work of God, preparing a way for the Church-ſtate of that people in the Land of *Canaan*. And this he compares to the work of Creation, in *planting the Heavens, and laying the foundation of the Earth*. For although thoſe words are but a *Metaphorical* expreſſion of the Political and Church-ſtate of that people, yet there is an evident Alluſion in them unto the original *Creation* of all things. This was the work of God, upon the finiſhing whereof, he entred into his Reſt, in the ſatisfaction and complacency that he had therein. For after the Erection of his Worſhip in the Land of *Canaan*, he ſayes of it, *this is my Reſt, and here will I dwell*.

2. God being thus entred into his Reſt, in like manner as formerly, two things enſue thereon: (1) That the people are invited and encouraged to enter into the Reſt of God. This the Apoſtle treats concerning in this and the foregoing *Chapter*. And this their entrance into Reſt, was their coming by Faith and Obedience into a participation of the Worſhip of God wherein he *Reſted*, as a means and pledge of their everlaſting Reſt in him. And although ſome of them *came ſhort* hereof, by reaſon of their unbelief, yet others entred into it under the conduct of *Joſhua*. (2) Both theſe, his own Reſt, and Reſt of the people, God expreſſed by appointing *a Day of Reſt*. This he did, that it might be a token, ſign, and pledge, not now, as given to this people abſolutely of his *firſt Reſt* at the Creation, but of his *preſent Reſt* in his inſtituted Worſhip; and to be a means in the ſolemn obſervation of that Worſhip, to farther their entrance into his Reſt eternally. Hence had the *ſeventh Day* a peculiar Inſtitution among that people, whereby it was made

to

to them, a ſign and token, that *he was their* God, and they were his people. And here lies the foundation of all that we have before diſcourſed concerning the *Judaical Sabbath*, in our fourth Exercitation.

It is true, this *Day* was the *ſame* in order of the Dayes, with that before obſerved; namely, the *ſeventh Day* of the Week. But it was now reeſtabliſhed upon new conſiderations, and unto new ends and purpoſes. The time of the *change of the Day* was not yet come; for this Work was but preparatory for a greater. And the *Covenant* whereunto the *ſeventh Day* was originally annexed, being not yet to be aboliſhed, that day was not to be yet changed, nor another to be ſubſtituted in the room of it. Hence *this Day* became now to fall under a double conſideration: Firſt, as it was ſuch a *proportion of time* as was requiſite unto the Worſhip of God, and appointed as a pledge of his Reſt in his Covenant. Secondly, as it received a new Inſtitution, with ſuperadded ends and ſignifications, as a *token* and *pledge* of Gods Reſt in the Law of Inſtitutions, and the Worſhip erected therein. So both theſe ſtates of the Church, had theſe three things diſtinctly; a Reſt of God on his Works for their foundation; a Reſt in Obedience and Worſhip for man to enter into; and a *Day of Reſt* as a pledge and token of both the other.

Thirdly, The Apoſtle proves from the words of the *Pſalmiſt*, that there was yet to be a *Third ſtate* of the Church; an eſpecial ſtate under the *Meſſia*, which he now propoſed unto the *Hebrews*, and exhorted them to enter into. And in this Church-ſtate, §. 18.

there is to be also a peculiar *state of Rest*, distinct from them which went before. To the constitution hereof, there are *Three things* required. First, that there be some signal *work* of God compleated and finished, whereon he enters into his Rest. This was to be the foundation of the whole *new Church-state*, and of the Rest to be obtained therein. Secondly, that there be a *spiritual Rest* ensuing thereon, and arising thence, for them that believe to enter into. Thirdly, that there be a new, or renewed Day of Rest, to express that Rest of God, and to be a pledge of our entring into it. If any of these, or either of them be wanting, the whole structure of the Apostles discourse, will be dissolved; neither will there be any colour remaining for his mentioning the *seventh day*, and the *Rest* thereof. These things therefore we must farther enquire into.

§. 19. First, the Apostle sheweth, that there was a great *work* of God, and that *finished*, for the foundation of the whole. This he had made way for, *chap.* 3. *vers.* 4, 5. where he both expresly asserts the Son to be God, and shews the *Analogie* that is between the Creation of all things, and the building of the Church; that is, the works of the Old and New Creation. As then *God* wrought in the Creation of all, so *Christ*, who is God, wrought in the setting up of this new Church-state. And upon his finishing of it, he entred into his Rest, as God did into his, whereby he *limited a certain Day of Rest* unto his people. So he speaks; *There remaineth therefore a Sabbatism for the people of God. For he that is entred into Rest, hath ceased from his works, as God did from his own.* A new Day of Rest accommodated unto this

this new Church-ſtate, ariſeth from the Reſt that the Lord Chriſt entred into, upon his ceaſing from his works. And as to this Day, we may obſerve; (1) That it hath this in common with the former Dayes, that it is a *Sabbatiſm*, or *one day in ſeven*, which that name in the whole Scripture uſe, is limited unto. For this *portion of time* to be dedicated unto Sacred Reſt, having its foundation in the light and Law of Nature, was equally to be obſerved in every ſtate of the Church. (2) That although both the former ſtates of the Church had *one and the ſame Day*, though varied in ſome Ends of it; now the Day it ſelf is changed, as belonging to another Covenant, and having its foundation in a work of *another Nature*, than what *They* had reſpect unto. (3) That the obſervation of it is ſuited unto the *ſpiritual ſtate* of the Church under the Goſpel, delivered from the bondage frame of ſpirit wherewith it was obſerved under the Law. And theſe things muſt be farther confirmed from the Context.

The foundation of the whole is laid down *v.* 10. *For he that is entred into his Reſt, is ceaſed from his works, as God from his own.* Expoſitors generally apply theſe words unto *Believers*, and their entring into the Reſt of God; whether ſatisfactorily to themſelves and others, as to their deſign, coherence, ſcope, or ſignification of particular expreſſions, I know not. The contrary appears with good evidence to me; For what are the works that *Believers* ſhould be ſaid here to Reſt from? Their *ſins*, ſay ſome; their *labours*, ſorrows and ſufferings, ſay others. But how can they be ſaid to Reſt from §. 20.

from theſe works, as God reſted from his own? For God ſo reſted from his, as to take the greateſt delight and ſatisfaction in them, to be *refreſhed* by them. *In ſix dayes the Lord made Heaven and Earth, and on the ſeventh day he reſted and was refreſhed,* Exod. 31. 17. He ſo reſted from them, as that he reſted in them, and *bleſſed them,* and bleſſed and ſanctified the Time wherein they were finiſhed. We have ſhewed before, that the Reſt of God was not *only* a ceſſation from working, nor *principally*; but the ſatisfaction and *complacency* that he had in his works. But now if thoſe mentioned be the works here intended, men cannot ſo Reſt from them, as God did from his. But they ceaſe from them, with a deteſtation of them, ſo far as they are ſinfull; and joy for their deliverance from them, ſo far as they are ſorrowfull. This is not to Reſt, as God reſted. Again; when are *Believers* ſuppoſed to Reſt from theſe works? it cannot be in this World: For here we Reſt not at all from *Temptations,* ſufferings, and ſorrows; and in that mortification of ſin which we attain unto, yet the conflict is ſtill continued, and that with ſeverity unto death, *Rom* 7. 24. It muſt therefore be in *Heaven* that they thus Reſt; and ſo it is affirmed accordingly. But this excludes the *Reſt* in and of the Goſpel, from the Apoſtles diſcourſe, which renders it altogether unſuitable to his purpoſe. This I have ſo fully demonſtrated in the Expoſition of the *Chapter*, as that I hope it will not be gainſayed. Thirdly, there is no compariſon in the whole diſcourſe between the *works of God,* and the *works of Men,* but between the works of God in the Creation, and under the Law on the one ſide, and thoſe in and under the Goſpel

Gospel on the other. And the whole comparison is summed up and closed in this Verse.

It appears therefore that the *subject* of the Apo- §. 21.
stles Proposition in this place hath been mistaken. It is another who is intended, even *Christ himself*, the Son of God, and his Rest from his works, which is here compared with the Rest of God from his, at the foundation of the world, to which end alone the mention of them was introduced, *verse* 3, 4. For,

First, The Conjunction γὰρ, *For*, whereby he brings in his Assertion, manifests that the Apostle in these words gives an account whence it is that there is a new *Sabbatism* remaining for the people of God. There *remains a Sabbath-keeping for the people of God*; for he that is entred into his Rest, is ceased from his works. Had there not been a *work* laying the foundation of the Gospel-Church-state, and a *Rest of God* in it, and ensuing thereon, there could have been no such *Sabbatism* for Believers, for those things are required unto a Sabbath. He had proved before, that there could be no such Rest but what was founded in the works of God, and his Rest that ensued thereon; such a foundation therefore, he saith, this *new Rest* must have, and it hath it. This must be and is in the Works and Rest of him by whom the Church was built, that is *Christ*, who is God, as it is expressly argued, *Chap.* 3. *verf.* 3, 4. For as that Rest which all the world was to observe, was founded in his Works and Rest who *made* the world, and all things in it; so the Rest of the Church under the Gospel is to be founded in his works and Rest, by whom the *Church* was *built*, that is Jesus Christ:

for

For he on the account of his works and Reſt is alſo *Lord of the Sabbath*, to abrogate one Day of Reſt, and to inſtitute another.

Secondly, The Apoſtle here changeth the manner of his expreſſion from the *plural* abſolutely, *We who believe*, or virtually in the name of a multitude, *the people of God*, into that which is abſolutely ſingular; ὁ εἰσελθών, *He that is entred*. A *ſingle perſon* is here expreſſed, with reſpect unto whom the things mentioned are aſſerted; and of this change of *phraſe*, there can be no other reaſon given.

Thirdly, The Reſt which this perſon is ſaid to enter into, is called *His Reſt* abſolutely. As God ſpeaking of the former Reſt, calls it, *My Reſt*, ſo this is the *My Reſt*, of another, namely the Reſt of Chriſt: whereas when the entring of Believers into Reſt is ſpoken of, it is called either *Gods Reſt*, They *ſhall enter into my Reſt*; or *Reſt* abſolutely, We that *believe do enter into Reſt*, but not their Reſt, or our Reſt, for it is not *our own* abſolutely, but Gods Reſt whereinto we enter, and wherein we reſt. But the Reſt here is the *Reſt of him* whoſe it is, and who is the Author of ours.

Fourthly, There is a direct *parallel* in the words, between the works of the *old* Creation, and thoſe of the *new*, which are compared by the Apoſtle. For,

1. There are the *Authors* of them, which on the one ſide is ſaid to be *God*; as God did from his own, that is God the Creator, or God as Creator; on the other, *He*, ἀυτὸς, the ſame with ἔτης, *Chap.* 3. *verſ.* 3. that is *He* of whom we ſpeak, as the Apoſtle declares himſelf, *verſ.* 13. for in theſe words a tranſition is made unto his treating of the Perſon of Chriſt.

2. The

2. The *works* of the one and the other are expreſſed. The works of the Creator are ἴδια ἔργα, *his proper works*, his *own works*, the works of the old Creation, ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός. And there are the works of him of whom he ſpeaks, τὰ ἔργα αὐτοῦ, *his works*, thoſe which he wrought in like manner as God did his own at the beginning; that is the work of *building the Church*. For theſe works muſt anſwer each other, and have the ſame reſpect unto their Authors; they muſt be good and compleat in their kind, and ſuch as Reſt and Refreſhment may be taken in, and on them. To compare the *ſins* and *ſufferings* of men with the works of God, our Apoſtle did not intend.

3. There is the *Reſt* of the one and the other; and theſe alſo have their mutual proportion. Now God reſted from his own works of Creation, (1) By *ceaſing from creating*, only continuing all things by his Power in their order, and propagating them unto his Glory. (2) By his reſpect unto them, and *refreſhment* in them, as thoſe which expreſſed his Excellencies, and ſet forth his praiſe, and ſo ſatisfied his glorious deſign. So alſo muſt he reſt who is ſpoken of. (1) He muſt *ceaſe from working* in the like kind of works; he muſt ſuffer no more, die no more, but only continue the work of his grace and power in the preſervation of the new creature, and the orderly increaſe and propagation of it by his Spirit. (2) He takes delight and ſatisfaction in the works that he hath wrought; *for he ſees of the travel of his ſoul, and is ſatisfied*, and is in the poſſeſſion of that Glory which was ſet before him, whileſt he was engaged in this work.

And theſe things ſufficiently clear the *Subject* here ſpoken

ſpoken of, namely that it is Jeſus Chriſt the Mediator.

§. 22. The *works* that the Reſt mentioned reſpects have been ſufficiently intimated; and I have ſo fully inſiſted on them in the Expoſition of the third and fourth Verſes of the third Chapter of this Epiſtle, that I ſhall not here again repeat them. In brief, all that he did and ſuffered in and from his Incarnation to his Reſurrection, as the Mediator of the Covenant, with all the fruits, effects, and conſequences of what he ſo did and ſuffered, whereby the *Church was built*, and the *new Creation* finiſhed, belongs unto theſe works. His Reſt that enſued on theſe works hath two parts; (1) A *Ceſſation* from his works, which was eminent, and anſwered Gods Reſt from his own. (2) *Satisfaction* in his works, and the glorious product of them, as thoſe which had an impreſſion on them, of his Love and Grace, *Pſal.* 16. 7.

§. 23. It remains only that we enquire into *his Entrance* into his Reſt, both how and when he did ſo, even as God entred into his on the *ſeventh day*; for this muſt limit and determine a Day of Reſt to the Goſpel-Church. Now this was not his lying down in the Grave. His *Body* indeed there reſted for a while; but that was no part of his *mediatory Reſt*, as he was the founder and builder of the Church. For, (1) It was a part of his *Humiliation*: Not only his Death, but his abode and continuance in the ſtate of Death, was ſo; and that a principal part of it. For after the whole Humane Nature was perſonally united unto the Son of God, to have it brought into a *ſtate* of

of Diſſolution, to have the Body and Soul ſeparated from each other, was a great Humiliation. And every thing of this nature belonged unto his Works, and not his Reſt. (2) This ſeparation of Body and Soul under the power of Death, was *pœnal*, a part of the ſentence of the Law which he underwent. And therefore *Peter* declares, that the *pains of Death* were not looſed but in his Reſurrection, *Act.* 2. 24. *Whom God* ſaith he, *hath raiſed up, looſing the pains of Death, becauſe it was not poſſible that he ſhould be holden of it.* Whilſt he was held of it, he was under it penally. This therefore could not be *his Reſt*, nor any part of it. Nor did he in it enter into his Reſt, but continued in his Work. Nor 2dly. did he firſt enter into his Reſt at *his Aſcenſion*: Then indeed he took actual poſſeſſion of his Glory, as to the full publick manifeſtation of it. But to *enter into Reſt* is one thing, and to take poſſeſſion of Glory another. And it is placed by our Apoſtle as a conſequent of his being *juſtified in the Spirit*, when he entred into Reſt, 1 *Tim.* 3. 16. But this his entrance into Reſt, was in, by, and at his *Reſurrection* from the dead. For, (1) Then and therein was he freed from the ſentence, power and ſtroke of the Law; being diſcharged of all the Debts of our ſins, which he had undertaken to make ſatisfaction for, *Acts* 2. 24. (2) Then and therein were all *Types*, all Predictions and Propheſies fulfilled, which concern the work of our Redemption. (3) Then therefore his *work was done*, I mean that which anſwereth *Gods creating work*, though he ſtill continue that which anſwers his work of preſervation. Then was the *Law* fulfilled and ſatisfied, *Sathan* ſubdued, *Peace* with God made, the *Price* of our Redemption paid, the *Promiſe*

miſe of the Spirit received, and the whole Foundation of the Church of God gloriouſly laid on his Perſon, in his Works and Reſt. (4) Then and therein was he *declared to be the Son of God with power*, Rom. 1. 4. God manifeſting unto all, that this was he concerning and unto whom he ſaid, *Thou art my Son, this day have I begotten thee*, Acts 13. 33.

§. 24. Thus did the Author of the New Creation, the Son of God, the Builder of the Church, having finiſhed his works, *enter into his Reſt*. And this was, as all know, on the *morning of the firſt day of the week*. And hereby did he limit and determine the Day for a ſacred *Sabbatical Reſt* under the New Teſtament. For now was the *Old* Covenant utterly aboliſhed, and therefore the Day which was the pledge of Gods and Mans Reſt therein, was to be taken away, and was ſo accordingly, as we have ſhewed. As the Reſt from the beginning of the World, had its foundation from the works of God, and his Reſt which enſued thereon, which was determined unto the *ſeventh Day*, becauſe that was the Day wherein God ceaſed from thoſe works, which Day was continued under the *legal adminiſtration* of the Covenant by *Moſes*; ſo the Reſt of the Lord Chriſt the Son of God, is the foundation of *our Reſt*, which changing the old Covenant, and the day annexed unto it, he hath limited unto the *firſt Day of the Week*, whereon he ceaſed from his works, and entred into his Reſt. And hereby the Apoſtle compleats the due *Analogy* that is between the ſeveral Reſts of God and his people, which he hath diſcourſed of in this Chapter. For as in the beginning

of

of the World, there was first, the *work* of God, and his *Rest* thereon, which made way unto a Rest for his people in himself and in his worship, by the contemplation of his works that he had made, on whose finishing he rested; and a *Day* designed, determined, blessed and sanctified, to express that Rest of God; whence mention is made of those works in the command for the observation of that Day, seeing the worship of God *in* and *on it*, consisted principally in the glorifying of him, by, and for those works of his; as also to be a means to further men in their entrance into eternal Rest, whereunto all these things do tend; and as at the *giving of the Law*, there was a great Work of God, and his Rest thereon, in his establishing his Worship in the Land of *Canaan*, which made way for the peoples entring into his Rest in that Worship and Countrey, and had a *Day of Rest* enjoyned unto them, to express the one and the other, as also to help them to enter finally into the Rest of God; so now under the Gospel there is a Rest answering all these, in and by the instances which we have given.

And this is that which the Apostle affirms, as the substance of all which he hath evinced: Namely, that there *is a Sabbatism for the people of God*, v. 9. σαββατισμὸς: The word is framed by our Apostle from an *Hebrew* original, with a *Greek* Termination. And he useth it, as that which is comprehensive of his whole sense, which no other word would be. For he would shew that there is a *Sabbatical Rest* founded in the *Rest of God*, remaining for the Church; and therefore makes use of that word, whereby God expressed his *own Rest* when he §. 25.

ſanctified the ſeventh Day, for a Day of Reſt thereon. That Day of Reſt being removed, and another, on a new foundation, namely, the Reſt of Chriſt upon his works introduced, he calls it a *Sabbatiſm*, or a *Sabbath-keeping*. He doth not do this only and ſeparately, averring the neceſſity of a Sabbath-obſervation in the firſt place, diſtinctly from a Spiritual Reſt in Chriſt, with an Eternal Reſt enſuing thereon; but in the manner and *Order* before laid down, wherein the neceſſity of ſuch a Day is included. And beſides the evidence that ariſeth from the conſideration of the whole Context, there are *two things* which make it undeniably evident, that our Apoſtle aſſerts an *Evangelical Sabbath*, or Day of Reſt, to be conſtantly obſerved in and for the Worſhip of God under the Goſpel. For firſt, without this deſign, there can be no tolerable Reaſon aſſigned, why he ſhould mention the *works of God from the foundation of the World*, with his Reſt that enſued thereon, and referr us to the *ſeventh Day*, which without reſpect unto *another Day* to be introduced, doth greatly involve his whole Diſcourſe. Again, his uſe of this word, σαββατισμὸς, a *Sabbatiſm*, which is framed, and as it were *coyned* on purpoſe, that it might both compriſe the *Spiritual Reſt* aimed at, and alſo a *Sabbath-keeping*, or Obſervation of a Sabbath Reſt, manifeſts his purpoſe. When he ſpeaks of *our Reſt* in general, he ſtill doth it by κατάπαυσις, adding, that there was an eſpecial Day for its enjoyment. Here he introduceth σαββατισμὸς, a *Sabbatiſm*, which his way of arguing would not have allowed, had he not deſigned to expreſs the *Chriſtian Sabbath*. Adde hereunto, that he ſubjoynes the eſpecial Reaſon of ſuch a Days obſervation

tion in the next Verſe, as we have declared. And here do we fix the Foundation and Reaſon of the *Lords-Day*, or the Holy obſervation of the firſt Day of the Week; the *Obligation of the fourth Commandment* unto a weekly Sacred Reſt, being put off from the ſeventh Day to the firſt, on the ſame Grounds and Reaſons whereon the ſtate of the Church is altered from what it was under the Law, unto what it is now under the Goſpel. And the Covenant it ſelf alſo is changed; whence the ſeventh Day is now of no more force, than the old Covenant, and the old Law of Inſtitutions, contained in Ordinances, becauſe the Lord Chriſt hath *ceaſed from his works*, and entred into his Reſt, on the firſt Day.

Here we have fixed the foundation of the obſervation of the *Lords-Day*, on the ſuppoſition of what hath been proved concerning our Duty in the Holy obſervance of *one Day in ſeven*, from the Law of our Creation, as renewed in the *Decalogue*. The remaining Arguments evincing the change of the Day from the *ſeventh* unto the *firſt* by Divine Authority, ſhall be but briefly touched on by me, becauſe they have been lately copiouſly handled, and fully vindicated by others. Wherefore, (1) when the Lord Chriſt intended conſpicuouſly to *build his Church* upon the foundation of his Works and Reſt, by ſending the Holy Ghoſt with his miraculous Gifts upon the Apoſtles, he did it on *this Day*; which was then among the Jews the *Feaſt of Pentecoſt*, or of Weeks. Then were the Diſciples gathered together with one accord, in the obſervance of the Day ſignalized to them by his *Reſurrection*, *Acts* §. 26.

Acts 2. 1. And by this doth their obedience receive a bleſſed confirmation, as well as their perſons a glorious endowment with abilities for the work which they were immediately to apply themſelves unto. And hereon did they ſet out unto the whole work of building the Church on that foundation, and promoting the worſhip of it, which on *that Day* was eſpecially to be celebrated.

§. 27. The *Practice* of the Apoſtles, and the Apoſtolical Churches, owned the Authority of Chriſt in this change of the Day of ſacred Reſt. For hence forward, whatever apprehenſions any of them might have of the continuance of the *Judaical Sabbath*, as ſome of them judged that the whole ſervice of it was ſtill to be continued, yet they obſerved this *Day of the Lord*, as the time of their Aſſemblies and ſolemn worſhip. One or two inſtances hereof may be called over, *Acts* 20. 6, 7. *We came to Troas in five dayes, where we abode ſeven dayes. And upon the firſt day of the week, when the Diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech untill midnight.* I doubt not but in the *ſeven dayes* that the Apoſtle abode there, he taught and preached as he had occaſion in the houſes of the Believers; but it was the *firſt Day* of the Week, when they uſed according to their duty, to aſſemble the whole body of them, for the celebration of the ſolemn Ordinances of the Church, *ſynecdochically* expreſſed by *breaking of Bread.* This they did, without any extraordinary warning or calling together; for in anſwer to their duty they were accuſtomed ſo to do. Such is the account that *Juſtin Martyr* gives of the practice

practic: of all Churches in the next Age; τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων, ὅπου τὸ αὐτὸ συνέλευσις γίνεται. On the Day called Sunday there is an assembly of all Christians, whether living in City or the Countrey; and because of their constant breaking of bread on this day, it was called *Dies Panis*, August. *Epist.* 118. And *Athanasius* proved that he brake not a Chalice at such a time, because it was not the first Day of the Week when it was to be used, *Socrat. lib.* 5. *cap.* 22. And whosoever reads this passage without *prejudice*, will grant, that it is a marvellous, abrupt, and uncouth expression, if it do not signifie that which was in common observance amongst all the Disciples of Christ, which could have no other foundation but only that before laid down, of the *Authority* of the Lord Christ requiring it of them. And I doubt not but that *Paul* preached his *farewel Sermon* unto them, which continued untill *midnight*, after all the ordinary service of the Church was performed. And all the Objections which I have met withall against this instance, amount to no more but this; that although the *Scripture saves, that the Disciples met for their worship on the first Day of the Week, yet indeed they did not so do.*

1 *Cor.* 16. 2. the same practice is exemplified; *Upon the first Day of the Week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come.* The constant Day of the Churches solemn Assemblies being *fixed*, he here takes it for granted, and directs them unto the observance of an *especial duty* on that Day. What some except, that here is no mention of any *such Assembly*, but only that every one on that Day

ſhould lay *by himſelf* what he would give, which every one might do at home, or where they pleaſed, is exceeding weak, and unſuitable unto the mind of the Apoſtle. For to what end ſhould they be *limited unto a Day*, and that the *firſt Day of the Week*, for the doing of that which might be as well, to as good purpoſe and advantage, performed at any other time, on any other Day of the Week whatever? Beſides it was to be ſuch *a laying aſide*, ſuch a treaſuring of it in a common ſtock, as that there ſhould be no *need of any Collection* when the Apoſtle came. But if this was done only privately, it would not of its ſelf come together at his *Advent*, but muſt be collected. But all exceptions againſt theſe Teſtimonies have been ſo lately removed by others, that I ſhall not inſiſt farther on them.

§. 28. That from theſe *Times downwards* the *firſt Day of the Week* had a ſolemn obſervation in all the Churches of Chriſt, whereby they owned its ſubſtitution in the room of the *ſeventh Day*, applying the duties and ſervices of *a Sabbath* unto it, hath alſo been demonſtrated. And that this was owned from the *Authority of the Lord*, is declared by *John* in the Revelation, who calls it *the Lords Day*, Rev. 1. 10. whereby he did not ſurprize the Churches with a *new name*, but denoted to them the *Time of his Viſions*, by the name of the Day which was well known unto them. And there is no ſolid Reaſon why it ſhould be ſo called, but that it owes its pre-eminence and obſervation unto his *Inſtitution and Authority*. And no man who ſhall deny theſe things, can give any tolerable account, how, when, or from whence this Day came to be *ſo obſerved*, and

ſo

ſo called. It is ἡμέρα κυριακὴ, the *Lords Day*, the Day of the Lord, as the Holy Supper is δεῖπνον κυριακὸν, 1 *Cor.* 11. 20. the *Lords Supper*, by reaſon of his Inſtitution. יום יהוה the *Day of the Lord* in the Old Teſtament, which the LXX render ἡμέρα κυρίου, no where ἡμέρα κυριακὴ, ſignifies indeed, ſome *illuſtrious Appearance* of God in a way of judgement or mercy. And ſo alſo in the Perſon of Chriſt, this was the *Day of his Appearance*, Mark 16. 9. So was it ſtill called by the ancient Writers of the Church. *Ignatius in Epiſt. ad Trall. ad magneſ. ect. Dionyſius* of *Corinth. Epiſt. ad Rom. in Euſeb. Hiſt. lib.* 4. *cap.* 21. *Theophilus Antioch. lib.* 1. *in* 4. *Evangel. Clemens Alex. ſtromat. lib.* 7. *cap.* 7. *Origen lib.* 8. *con. Celſ. Tertul. de Coron. milit. cap.* 3. As for thoſe who aſſign the Inſtitution of this Day to the *Apoſtles*, although the ſuppoſition be falſe, yet it weakens not the *divine original* of it. For an Obligation lying on all Believers to obſerve a *Sabbath* unto the Lord, and the Day obſerved under the Law of *Moſes* being removed, it is not to be imagined that the Apoſtles *fixed* on another Day, without immediate direction from the Lord Chriſt. For indeed they *delivered nothing to be conſtantly obſerved* in the worſhip of God, but what they had his Authority for, 1 *Cor.* 11. 23. In all things of this nature, as they had the *infallible guidance* of the Holy Ghoſt, ſo they acted immediately in the Name and Authority of Chriſt, where what they *ordained* was no leſs of *divine Inſtitution*, than if it had been appointed by Chriſt in his own perſon. It is true, they themſelves did for a ſeaſon, whileſt their Miniſtery was to have a peculiar regard to the *Jews*, for the calling and converſion of the remnant that

was amongſt them, according to the election of grace, go frequently into their *Synagogues on the ſeventh Day* to preach the Goſpel, *Act.* 13 14. *Chap.* 16. 13. *Chap.* 17. 2. *Chap.* 18. 4. But it is evident that they did ſo, only to take the opportunity of their Aſſemblies, that they might preach unto the greater numbers of them, and that at ſuch a ſeaſon wherein they were prepared to attend unto ſacred things. Upon the ſame ground *Paul* labour-ed if it were poſſible to be at *Hieruſalem at the Feaſt of Pentecoſt*, Act. 20. 16. But that they at any time aſſembled the Diſciples of Chriſt on that day for the worſhip of God, that we read not.

§. 29. We may now look back, and take a view of what we have paſſed through. That *one Day in ſeven* is by virtue of a divine Law to be obſerved Holy unto the Lord, the original of ſuch an obſervation, *Gen.* 2. 2. the Letter of the fourth Commandement, with the nature of the Covenant between God and man, do prove and evince. And hereunto is there a conſiderable ſuffrage given by learned men of all parties. The Doctrine of the Reformed Divines hereabouts hath been largely repreſented by others. They alſo of the *Church of Rome*, that is, many of them agree herein. It is aſſerted in the *Canon Law* it ſelf. *Tit. de Feriis cap. licet.* where the words of *Alexander the third* are, *Tam veteris quam novi Teſtamenti pagina ſeptimum Diem ad humanam quietem ſpecialiter deputavit*; where by *ſeptimus Dies* he underſtands one Day in ſeven, as *Suarez* ſheweth, *De Relig. lib.* 2. *cap.* 2. And it is ſo by ſundry Canoniſts reckoned up by *Covarruvias*. The Schoolmen alſo give in their conſent, as *Bannes in* 2a. 2a. q. 44.

g. 44. *a.* 1. *Bellarmine* contends expreſly, *de cult. ſanct. lib.* 3. *cap.* 11. that *Jus divinum requirebat ut unus Dies Hebdomadæ dicaretur cultui divino.* So doth *Suarez, de dieb. ſac. cap.* 1. and others might be added. We have the like common conſent, that whatever in the inſtitution and obſervation of the Sabbath under the Old Teſtament was peculiar unto that ſtate of the Church, either in its own nature, or in its uſe and ſignification, or in its manner of obſervance, is *taken away* by virtue of thoſe Rules, *Rom.* 14. 5. *Gal.* 4. 10. *Col.* 2. 16, 17. Nor can it be denied but that ſundry things annexed unto the *Sabbatical Reſt*, peculiar to that Church-ſtate which was to be removed, were wholly inconſiſtent with the ſpirit, grace, and liberty of the Goſpel. I have alſo proved, that the obſervation of the *ſeventh Day preciſely*, was a pledge of Gods Reſt in the Covenant of works, and of our Reſt in him, and with him thereby; ſo that it cannot be retained without a re-introduction of that Covenant, and the Righteouſneſs thereof. And therefore although the command for the obſervation of *a Sabbath to the Lord*, ſo far as it is moral is put over into the Rule of the new Covenant, wherein Grace is adminiſtred for the duty it requires; yet take the *ſeventh Day preciſely* as *the ſeventh Day*, and it is an Old Teſtament arbitrary inſtitution, which falls under no promiſe of ſpiritual aſſiſtance in, or unto the obſervation of it. Under the New Teſtament we have found a *new* Creation, a *new* Law of Creation, a *new* Covenant, the Reſt of Chriſt in that Work, Law, and Covenant, the *limiting* of a Day of Reſt unto us, on the Day wherein he entred into his Reſt, a *new* Name given unto this Day, with reſpect unto his Authority by

by whom it was appointed, and an obſervation of it by all the Churches, ſo that we may ſay of it, *This is the Day which the Lord hath made, we will rejoyce and be glad in it*, as Pſal. 118. 24.

§. 30. Theſe foundations being laid, I ſhall yet by ſome important conſiderations, if I miſtake not, give ſome farther evidence unto the neceſſity of the Religious obſervation of *the firſt Day of the Week*, in oppoſition unto the *Day of the Law*, by ſome contended for. It is therefore, firſt, acknowledged, that the obſervation of ſome *certain Day*, in and for the ſolemn publick Worſhip of God, is of indiſpenſible neceſſity They are beneath our conſideration by whom this is denyed. Moſt acknowledge it to be a Dictate of the Law of Nature, and the Nature of theſe things doth require it. We have proved alſo, that there is ſuch a Determination of this Time, unto *one Day in ſeven*, as it muſt needs be the higheſt Impudence in any Perſon, Perſons or Churches, to attempt any alteration herein. And notwithſtanding the pretences of ſome about their *liberty*, none yet have been ſo *hardy* from the foundation of the World, as practically to determine a Day for the Worſhip of God, in any other Revolution of Dayes or Times, to the neglect and excluſion of *one Day* in ſeven. Yea the Light hereof is ſuch, and the uſe of it ſo great, that thoſe who have taken up with the worſt of Superſtitions inſtead of Religion, as the *Mahumetans*, yet complying in general with the performance of a ſolemn Worſhip to God, have found it neceſſary to fix on *one certain* Day in the Hebdomadal Revolution for that purpoſe. And indeed partly from the Appointment of God, partly from

from the Nature of the Thing it ſelf, the Religious obſervation of *ſuch a Day*, is the great preſervative of all ſolemn Profeſſion of Religion in the World. This the Law of Nature, this the written Word directs unto, and this Experience makes manifeſt unto all. Take away from amongſt men, a conſcience of obſerving a *fixed ſtated Day of Sacred Reſt* to God, and for the celebration of his Worſhip in Aſſemblies, and all Religion will quickly decay, if not come to nothing in this World. And it may be obſerved, though it be not evident whether be the Cauſe, or the Effect, that where, and amongſt whom Religion flouriſheth in its power, there, and amongſt them is conſcience the moſt exerciſed, and the moſt diligence uſed in the obſervation of ſuch a Day. I will not ſay abſolutely that it is Religion, or other Principles, that teacheth men *exactneſs* in the obſervation of this Day; nor on the other hand, that a conſcience made of this obſervation, doth procure an univerſal ſtrictneſs in other Duties of Religion. But this is evident, that they are mutually helpfull unto one another. And therefore though ſome have laboured to diveſt this Obſervation of any *immediate Divine Authority*, yet they are forced to ſupply ſuch a Conſtitution for the Obſervation of one Day in ſeven, as that they affirm, that none can omit its Obſervation without Sin in ordinary caſes; whether they have done well to remove from it the *command of God*, and to ſubſtitute their *own* in the room of it, they may do well to conſider.

Let then the ſtate of things in reference unto the *firſt day of the week*, with the preſence of God in, and his bleſſing upon the Worſhip of the Church therein, §. 31.

therein, be conſidered. And this is a conſideration, as I think, by no means to be deſpiſed. It is manifeſt to all unprejudiced perſons, that the *Apoſtles* and *Apoſtolical Churches*, did religiouſly obſerve this Day. And no man can with any modeſty queſtion, the celebration of the Worſhip of God therein, in the next ſucceeding Generations. In the poſſeſſion of this *practiſe* are all the *Diſciples of Chriſt* at this day in the World, ſome very few only excepted, who *Sabbatize* with the *Jews*, or pleaſe themſelves with a vain pretence that every Day is unto them a Sabbath. Nor is it ſimply the *Catholiciſm* of this practiſe which I inſiſt upon; though that be ſuch, and hath ſuch weight in things of this nature, as that for my part I ſhall not diſſent from any *practiſe* that is ſo atteſted: But it is the *bleſſing of God* upon it, and the Worſhip on this Day performed, which is pleaded, as that which ought to be of an high eſteem with all humble Chriſtians. On *this Day*, throughout all Ages, hath the Edification of the Churches been carried on, and that publick revenue of Glory been rendred unto God which is his due. On *this Day* hath God given his preſence unto all his ſolemn Ordinances, for all the Ends for which he hath appointed them. Nor hath he by any means given the leaſt intimation of his diſpleaſure againſt his Churches, for their continuance in the obſervation of it. On the other ſide, not only have the wiſeſt and holieſt men, who have complained of the Sins of their ſeveral times and Ages wherein they lived, which procured the pouring out of the Judgements of God upon them, conſtantly reckoned the *neglect and prophanation of the Lords-day* among them; but ſuch inſtances have been given of particular ſeverities againſt

againſt them who have *openly prophaned* this Day, and that upon unqueſtionable Teſtimonies, as may well affect the minds and conſciences of thoſe who profeſs a *Reverence of God*, in the holy diſpenſations of his Providence.

Nor can any of theſe things be pleaded, to give countenance unto *any other Day*, that ſhould be ſet up in competition with the Lords-day, or the firſt day of the week. What of this nature can be ſpoken concerning the *ſeventh Day* now by ſome contended for, and that which is grievous, by ſome perſons Holy and Learned? Of what uſe hath it ever been to the Church of God, ſetting aſide the *occaſional Advantages* taken from it by the Apoſtles, of preaching the Goſpel in the Synagogues of the *Jews?* What Teſtimonies have we of the preſence of God with any Churches, in the Adminiſtration of Goſpel-Ordinances and Worſhip on that Day? And if any *leſſer Aſſemblies* do at preſent pretend to give ſuch a Teſtimony, wherein is it to be compared with that of all the holy Churches of Chriſt throughout the World in all Ages, eſpecially in thoſe laſt paſt.

Let men in whoſe hearts are the wayes of God, ſeriouſly conſider the uſe that hath been made under the bleſſing of God, of the *conſcientious obſervation of the Lords-day*, in the paſt and preſent age, unto the promotion of Holineſs, Righteouſneſs, and Religion univerſally in the power of it, and if they are not under invincible prejudices, it will be very difficult for them to judge, that it is a Plant which our Heavenly Father hath not planted. For my part, I muſt not only ſay, but plead whilſt I live in this World, and leave this Teſtimony to the *preſent* and

future

future ages, if theſe Papers ſee the light, and do ſurvive, that if I have ever ſeen any thing in the wayes and worſhip of God, wherein the power of Religion or Godlineſs hath been expreſſed; any thing that hath *repreſented* the Holineſs of the Goſpel, and the Author of it; any thing that hath looked like a *Preludium* unto the everlaſting Sabbath and Reſt with God, which we aim through Grace to come unto, it hath been there, and with them, where and amongſt whom the *Lords-day* hath been had in higheſt eſteem, and a ſtrict obſervation of it attended unto, as an Ordinance of our Lord Jeſus Chriſt. The Remembrance of their Miniſtry, their Walking and Converſation, their Faith and Love, who in this Nation have moſt zealouſly pleaded for, and have been in their perſons, Families, and Churches or Pariſhes, the moſt ſtrict obſervers of *this Day*, will be precious with them that fear the Lord, whilſt the Sun and Moon endure. Their Doctrine alſo in this matter, with the Bleſſing that attended it, was that which multitudes now at Reſt, do bleſs God for; and many that are yet alive, do greatly rejoyce in. Let theſe things be deſpiſed by thoſe who are otherwiſe minded, *to me* they are of great weight and importance.

§. 32. Let us now a little conſider *the Day* that by ſome is ſet up, not only in competition with this, but to its utter excluſion. This is the *ſeventh Day of the week*, or the *old Judaical Sabbath*, which ſome contend that we are perpetually obliged to the obſervation of, by vertue of the Fourth Commandment. The Grounds whereon they proceed in their Aſſertion, have been already diſproved, ſo far as the Nature

Nature of our preſent undertaking will admit; and ſuch evidences given unto the *change of the Day*, as will not eaſily be everted, nor removed. The conſequences of the obſervation of the *ſeventh Day*, ſhould the practice of it be re-aſſumed amongſt Chriſtians, is that which at preſent I ſhall a little enquire into, when we have ſummed up ſomewhat of what hath been ſpoken. (1) It was not directly, nor abſolutely required in the *Decalogue*, but conſequentially only, by way of Appropriation to the *Moſaical* Oeconomy, whereunto it was then annexed. The command is to obſerve the *Sabbath-day*, and the bleſſing is upon the *Sabbath-day*; God bleſſed the Sabbath-day. And the mention of the *ſeventh day* in the Body of the command, fixeth the number of the Dayes in whoſe Revolution a *Sabbatical Reſt* returns, but determines not an everlaſting Order in them; ſeeing the Order relating to the Old Creation, is inconſiſtent with the Law, Reaſon, and Worſhip of the New. And if the *ſeventh day* and the *Sabbath*, as ſome pretend, are the ſame, the ſenſe of the command in the enforcing part of it is, *but the ſeventh day, is the ſeventh day of the Lord thy God*, which is none at all. (2) The ſtate of the Church, and the Adminiſtration of the Covenant, whereunto the *obſervation of this day* was annexed, are removed, ſo that it cannot continue, no more than an Houſe can ſtand without a Foundation. (3) The Lord Chriſt who was the *Lord of the Sabbath*, and by aſſuming that Title to himſelf, manifeſted his Authority as to the diſpoſal of the Day whereon a Sabbatical Reſt was to be obſerved, hath in his *own Reſt* from his works, limited unto us *another day* of Sacred Reſt, called from his appointment

of

of it, *the Lords-day*, his Day who is the Lord of the Sabbath. (4) The Day ſo introduced by his Authority, hath from *the Day of his Reſt* been obſerved without interruption, or any ſuch difference about it, as fell out among the Churches of God about other *Feaſt dayes*, whoſe obſervation was introduced among them, they knew not well how; as of the *Paſcha*, and the like. And whereas the due obſervation of it, hath been enjoyned by *Councils, Edicts of Emperors, Kings, and Princes,* Laws of all ſorts; adviſed and preſſed by the antient Writers amongſt Chriſtians, and the practice of its obſervance taken notice of by all who from the beginning have committed the Affairs of Chriſtianity unto *poſterity*; yet none of any ſort pretend to give it any original, but all mediately, or immediately referr it unto Chriſt himſelf. The obſervation then of this Day, Firſt, is an evident *Judaizing*, and a returnal unto thoſe Rudiments of the World, which the Apoſtle ſo ſeverely cautioneth us againſt. I know not how it is come to paſs, but ſo it is faln out, that the nearer *Judaiſm* is unto an abſolute Abolition and Diſappearance, the more ſome ſeem inclinable to its revival and continuance, or at leaſt to fall back themſelves into its *antiquated* obſervances. An end it had put to it *morally* and *legally* long ago, in the coming, Death and Reſurrection of Jeſus Chriſt. And we may ſay of it, what the Apoſtle ſaid of Idols when the World was full of Idolatry, *we know that Judaiſm is nothing in the world*; no ſuch thing as by ſome it is eſteemed. The actual Abolition of it in the profeſſion of the preſent *Jews*, by the removing of the *Veyle* from their Hearts and Eyes, and their turning unto God,

we

we hope, is in its approach. And yet, as was ſaid, there ſeems in many an inclination unto their *Rites*, and ſervile obſervances.

It is apparent in the *Acts* and *Epiſtles* of the Apoſtles, eſpecially that to the *Hebrews*, that at the firſt preaching of the Goſpel, there were very many *Jews* who came over to the faith and profeſſion of it. Many of theſe continued *zealous of the Law*, and would bring along with them all their *Moſaical Inſtitutions*, which they thought were to abide in force for ever. In this weakneſs and miſ-apprehenſion, they were forborn in the patience of God, and wiſdome of the Holy Ghoſt, guiding the Apoſtles and Diſciples of Jeſus Chriſt. In this ſtate things continued unto the deſtruction of *Hieruſalem* and the Temple, when the chiefeſt cauſe of their conteſts was taken away. In the mean time they carried themſelves very variouſly, according to the various tempers of their minds. For it is apparent that ſome of them were not content themſelves to be *indulged* in their opinions and practices, but they endeavoured by all means to *impoſe* the obſervance of the whole *Moſaical Law* on the Churches of the *Gentiles*. Their *Circumciſion*, their *Sabbaths*, their *Feaſts* and *Faſts*, their *Abſtinences* from this or that kind of meats, they were contending about, and thereby *perverting the minds of the Diſciples*. Some ſtop was put to the evil conſequences hereof in the *Synod at Hieruſalem*, Acts 15. which yet determined nothing concerning the *Jews* own practice, but only concerning the liberty of the *Gentile-Believers*.

After the deſtruction of *Hieruſalem*, City and Temple, theſe profeſſing *Jews* fell into ſeveral diſtinct

wayes. Some of them, who as is probable had deſpiſed the heavenly warning of *leaving the place*, took up their lot amongſt their unbelieving Brethren; relinquiſhing the profeſſion of the Goſpel which they had made, not it may be with any *expreſs* renuntiation of Chriſt, but with a diſ-regard of the Goſpel, which brought them not thoſe good things they looked for; of which mind *Joſephus* the Hiſtorian ſeems to be one. Theſe in time became a part of that Apoſtate brood which have ſince continued in their enmity to the Goſpel, and into whoſe new and old ſuperſtitions, they introduced ſundry *cuſtomes* which they had learned among the Chriſtians. Some abſolutely relinquiſhed their old *Judaiſm*, and compleatly incorporated with the new *Gentile* Churches, unto whom the promiſe and Covenant of *Abraham* was transferred and made over. Theſe were the *genuine Diſciples* of our great Apoſtle. Others continued their profeſſion of the Goſpel, but yet ſtill thought themſelves obliged unto the obſervation of the *Law of Moſes*, and all its inſtitutions. Hereupon they continued in a diſtinct and ſeparate ſtate from the Believers and Churches of the *Gentiles*, and that for ſome Ages, as ſome ſay to the dayes of *Adrian*. Theſe it may be were they whom *Euſebius* out of *Hegeſippus* calls μαϛβωθαῖοι, *Maſbothai*, whom he reckons as a Sect of the *Jews*, *Hiſtor. lib.* 4. 21. The *Jews* call them משבותא', that is, *Sabbatarians*, which muſt be from ſome obſervation of the Sabbath in a diſtinct manner, or for different Reaſons, from themſelves. *Buxtorfe*, and our late learned Lexicographer, render משבותא', by *Sabbatarii*, adding this explanation, *Qui ſecundum Chriſti Doctrinam Sabbatum obſervabant*, by a miſtake;

miſtake; For as they are reckoned unto the *Jews* by *Hegeſippus*, ſo thoſe who followed the Doctrine of Chriſt, did not *Sabbatize with the Jews*, nor were ever called *Sabbatarians* by them. There was indeed a ſort of perſons among the *Samaritans* who are called *Sabuai*, whom *Epiphanius* makes the third ſect of them. But theſe were ſo called without any reſpect unto a Sabbatical obſervation. שבועאי the *Jews* call them, that is *Septenarii*. from שבוע; unleſs we ſhall think with *Druſius*, that they were ſo denominated from *Sebaia*, who came along with *Doſthai* to ſettle the new Inhabitants of *Samaria*. *Epiphanius* ſayes no more of them, but that they obſerved the Feaſt of Pentecoſt in Autumn, and the Feaſt of Tabernacles in the Spring, at the time of the *Jews* Paſſeover. But this gives no account why they ſhould be ſo called. But they got this appellation from their obſervation of every Day in the Week, between the Paſſeover and the Pentecoſt, that is for *ſeven weeks*, which was the ſame with the ſecond Day in the Week of *unleavened bread*, whereon the *Omer* or *Sheaf* of firſt fruits was to be offered. But to return. After this many of them coaleſced, and we hear no more of them. In the mean time as there were great diſputes and heats between the differing parties, whileſt the occaſion of their difference continued, ſo the *Gentile Believers* did in many things either condeſcend unto thoſe of the *Circumciſion*, or fell themſelves in liking with their obſervances, and received them into practice. Hence it was that they embraced the *Paſchal ſolemnity*, with ſome other *Feſtivals*, and alſo in many places admitted the ſacredneſs of the *ſeventh Day Sabbath*, though ſtill obſerving according to the in-

ſtitution of Chriſt and his Apoſtles the *Lords Day* alſo. And it is not improbable that they might be induced the rather to continue theſe obſervations, that they might thereby give a publick teſtimony of their faith againſt the *Marcionites*, who began early to blaſpheme the Old Teſtament, and the God thereof; which blaſphemy they thought to condemn by this practice. And hence in thoſe Writings which are falſly aſcribed to the Apoſtles, but ſuited to thoſe times, *Can.* 66. and *Conſtitut. lib.* 7. *cap.* 24. the obſervation both of the Saturday and the Lords Day are enjoyned.

Others of theſe *Jews* about the ſame ſeaſon conſtituted a ſect by themſelves, compounding a Religion out of the Law and Goſpel, with additions and interpretations of their own. Theſe the Ancients call *Ebionites*. Circumciſion with all the Sabbaths, Feaſts, and Rites of *Moſes*, they retained from the Law. That the *Meſſiah* was come, and that Jeſus Chriſt was he, they admitted from the Goſpel; that he was only a *meer man*, not God and man in one perſon, they added of their own, yet in compliance with the ſenſe and expectation of the corrupt and carnal part of the Church of the *Jews*, whereof originally they were. And this ſect is that which in a long tract of time hath brought forth *Mahumetaniſme* in the Eaſt. For the Religion of the *Mahumetans* is nothing but that of the *Ebionites*, with a ſuper-addition of the intereſts and fanatical brain-ſick notions of the *Impoſtor* himſelf.

And yet ſo it is that ſome begin now to plead, that theſe *Ebionites* were the only true and genuine Believers of the *Circumciſion* in thoſe dayes. Theſe, they

they ſay, and theſe alone, retained the Doctrine preached by the Apoſtles to the *Jews*, for they were the ſame and no other with thoſe which were alſo called *Nazarenes*. Thus do the *Socinians* plead expreſly, and have contended for it in ſundry Treatiſes publiſhed to that purpoſe. This they do, hoping to obtain from thence ſome *countenance* unto their impious Doctrine about the perſon of Chriſt, wherein they agree with the *Ebionites*. But as to their *Sabbatizing* with the *Jews*, and the reſt of their ceremonial obſervances, they will have nothing to do with them, as not finding thoſe things ſuited unto their intereſt and deſign. But *herein* do they now begin to be followed by ſome among our ſelves, who apparently fall in with them in ſundry things condemned by our Apoſtle, and on the account whereof they declined him, and rejected his Authority, as others ſeem almoſt prepared to do, on other Reaſons not here to be mentioned. In particular ſome begin to *Sabbatize* with them, yea to outgo them. For *Ebion* and his followers, although they obſerved the *ſeventh Day* Sabbath with the *Jews*, yet they obſerved alſo the *Lords Day* with the Chriſtians, in honour of Jeſus Chriſt, as both *Euſebius* and *Epiphanius* teſtifie: ταῖς κυριακαῖς ἡμέραις ἡμεῖν τὰ παρεπλήσια εἰς μνήμην τῆ σωτηρίε ἀναστάσως τέλεν. They in like manner with us obſerve the Lords Day, in remembrance *of the ſaving Reſurrection*. How great a ſcandal theſe things are to Chriſtian Religion, how evidently tending to harden the *Jews* in their infidelity is apparent unto all. For the introduction of any part of the old *Moſaical ſyſteme* of Ordinances, is a tacite denial of Chriſts being come in the fleſh, at leaſt of his being the King, Lord, and Law-

giver of his Church. And to lay the foundation of all Religious ſolemn Goſpel-worſhip in the obſervation of *a Day*, which *as ſuch*, as the *ſeventh Day* preciſely, hath no relation unto any natural or moral precept, not inſtituted, not approved by Jeſus Chriſt, cannot but be unpleaſing to them who deſire to have their conſciences immediately influenced by his Authority, in all their approaches unto God. But Chriſt is herein ſuppoſed to have built the whole fabrick of his worſhip on the foundation of *Moſes*, and to have graffed all his inſtitutions into a ſtock, that was not of his own planting.

§. 33. Moreover it is evident that this opinion concerning the neceſſary obſervation of the *ſeventh Day Sabbath*, tends to the increaſing and perpetuating of *ſchiſmes* and differences amongſt the Diſciples of Chriſt; things in their own nature evil, and to be avoided by all lawfull wayes and means. It is known how many different *opinions* and *practices* there are amongſt Profeſſors of the Goſpel. That they ſhould all be perfectly healed or taken away perhaps in this world, is not to be expected. For the *beſt know but in part*, and propheſie but in part. That every good man, and genuine Diſciple of Chriſt ought to endeavour his utmoſt for their removal, none will deny. For if it be our duty *ſo far as it is poſſible, and as much as in us lyeth to live peaceably with all men*, in that peace which is the life of civil ſociety; doubtleſs it is ſo much more to live ſo with all Believers, in a peaceable agreement in the worſhip of God. And therefore of all differences in judgement which lead unto practice, thoſe are the worſt and moſt

moſt pernicious, which occaſion or draw after them any thing whereby men are hindred from joyning together in the ſame *publick ſolemn worſhip*, whereby they yield unto God that Revenue of his Glory which is due unto him in this world. And that many of theſe are found at this day, is not ſo much from the Nature of the things themſelves about which men differ, as from the weakneſs, prejudices, and corrupt affections of them who are poſſeſſed with different Apprehenſions about them. But now upon a ſuppoſition of an Adherence by any unto the *ſeventh day Sabbath*, all Communion amongſt Profeſſors in ſolemn Goſpel-Ordinances is rendred impoſſible. For if thoſe of that perſwaſion, do expect that *others* will be brought unto a relinquiſhment of an *Evangelical obſervance of the Lords-day Sabbath*, they will find themſelves miſtaken. The Evidence which they have of its Appointment, and the Experience they have had of the preſence of God with them in its Religious Obſervation, will ſecure their Faith and Practiſe in this matter. Themſelves on the other hand, ſuppoſing that they are obliged to meet for all ſolemn worſhip on *the ſeventh day*, (which the other account unwarrantable for them to do, on the pretence of any binding Law to that purpoſe) and eſteem it *unlawfull* to aſſemble Religiouſly with others on the firſt Day, on the Plea of an Evangelical warranty, they abſolutely cut off themſelves from all *poſſibility of Communion* in the Adminiſtration of Goſpel-Ordinances, with all other Churches of Chriſt. And whereas moſt other Breaches as to ſuch Communion, are in their own nature *capable of healing*, without a Renunciation of thoſe Principles in the minds of men, which ſeem to

give countenance unto them; the Diſtance is here made abſolutely irreparable, whilſt the Opinion mentioned is owned by any. I will preſs this no farther, but only by affirming, that perſons truely *fearing the Lord*, ought to be very carefull and jealous over their own underſtandings, before they embrace an Opinion and Practice, which will ſhut them up from *all viſible Communion*, with the generality of the Saints of God in this World.

§. 34. We have ſeen the *leaſt part* of the inconveniences that attend this perſwaſion, and its practiſe; nor do I intend to mention all of them which readily offer themſelves to conſideration. One or two more may yet be touched on. For thoſe by whom it is owned, do not only affirm that the *Law of the ſeventh day Sabbath* is abſolutely and univerſally in force, but alſo that the *Sanction of it*, in its penalty againſt Tranſgreſſors, is yet continued. This was, as is known, the *Death of the offender by ſtoning*. So did God himſelf determine the Application of the Curſe of the Law, unto the breach of this Command, in the inſtance of the *man that gathered wood* on that day, and was ſtoned by His direction, *Numb.* 15.35. Now the conſideration of this penalty, as expreſſive of the *Curſe of the Law*, influenced the minds of the *Jews* into that bondage frame wherein they obſerved the Sabbath. And this alwayes put them upon many *anxious arguings*, how they might ſatisfie the Law in keeping the Day, ſo as not to incurr the *penalty* of its Tranſgreſſion. Hence are the Queſtions among the *Jews*, no leſs endleſs than thoſe about their *Genealogies* of old, about what work

work may be done, and what not, how far they might journey on that day, which when they had with ſome indifferent conſent reduced unto 2000 *Cubits*, which they called a *Sabbath-dayes journey*, yet where to begin their meaſure, from what part of the City where a man dwelt, from his own Houſe, or the Synagogue, or the Walls, or Suburbs of it, they are not agreed. And the *dread* hereof was ſuch amongſt them of old, from the rigorous Juſtice wherewith ſuch Laws with ſuch penalties were impoſed on them, that untill they had by common conſent in the beginning of the Rule of the *Haſmonæans*, agreed to defend themſelves from their Enemies on that Day, they ſate ſtill in a neglect of *the Law of Nature*, requiring all men to look to their preſervation againſt open violence, and ſuffered themſelves to be ſlain, to their ſatiety who choſe to aſſault them thereon. And certainly, it is the greateſt madneſs in the world, for a people to engage in War, that do not think it at leaſt lawfull at all times to defend themſelves. And yet they *loſt their City* afterwards by ſome influence from this Superſtition. And do men know what they do when they endeavour to introduce ſuch a *Bondage* into the obſervance of Goſpel-worſhip, a yoke and bondage upon the Perſons and Spirits of men, which thoſe *before us were not able to bear*? Is it according to the mind of Chriſt, that the Worſhip of God, which ought to be in Spirit and Truth, now under the Goſpel, ſhould be enforced on men by capital penalties? And let men thus ſtate their Principles; The *ſeventh Day* is to be kept preciſely a Sabbath unto the Lord, by virtue of the Fourth Commandment, for not one Day in ſeven, but the *ſeventh Day*

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it ſelf is rigorouſly and indiſpenſibly enjoyned unto obſervation; and that the Tranſgreſſion of this Law, not as to the Spiritual Worſhip to be obſerved on it, but as to *every ontward Tranſgreſſion*, by journeying or other bodily labour, is to be avenged with Death; undoubtedly in the practice of theſe Principles, beſides that *open contradiction* which they will fall into, unto the Spirit, Rule, and Word of the Goſpel, they will find themſelves in the ſame entanglements wherein the *Jews* were and are. And as the Caſes that may occur, about what may be done and what not, what Caſes of neceſſity may interpoſe for relief, are not to be determined by *private perſons* according to their own light and underſtanding, becauſe they have reſpect unto the publick Law, but by them unto whom *power is committed* to judge upon it, and to execute its penalty; ſo there will ſo many Caſes, and thoſe almoſt inexplicable, emerge hereon, as will render the *whole Law* an intolerable Burden unto Chriſtians. And what then is become of the *liberty* wherewith Chriſt hath made us free? and wherein is the preheminence of the Spiritual Worſhip of the Goſpel, above the Carnal Ordinances of the Law?

§. 35. And this introduceth an Evil of no leſs hainous importance, than any of thoſe before enumerated. The preciſe obſervation of the *ſeventh Day* as ſuch, is undoubtedly no part of the Law, naturally *moral*. This we have ſufficiently proved before, as I ſuppoſe. That Law is written in the *Hearts of Believers*, by virtue of the Covenant of Grace, and ſtrength is adminiſtred thereby unto them for the due performance of the Duties that it doth require.

Nor

Nor is it an Inſtitution of the Goſpel; none ever pretended it ſo to be. If there be not much *againſt it* in the New Teſtament, yet ſurely there is nothing for it. In the things that are ſo, we have ground to expect the Aſſiſtance of the Spirit of Chriſt, to enable us for their right obſervation to the Glory of God, and our own edification, or increaſe in Grace. But it is a meer Precept of the *Old Law* as ſuch. And what the Law ſpeaks, it ſpeaks unto them that are under the Law. In all its Precepts, κατακυειυει, it exerciſeth a *ſevere Dominion* over the ſouls and conſciences of them that are under it. And we have no way to extricate our ſelves from under that Dominion, but by our being *dead unto its power* and Authority as ſuch, through the Death of Chriſt; or an intereſt by Faith in the Benefits that through his fulfilling and ſatisfying the Law, do redound to the Church. But what is required of any one, under the notion of the *formal* and abſolute power of the Law, is to be performed in and by that *ſpirit*, which is adminiſtred by the Law, and the ſtrength which the Law affords; and this indeed is great, as to conviction of Sin; nothing at all, as unto Obedience and Righteouſneſs. Do men in theſe things appeal unto the Law? unto the Law they muſt go. For I know not any thing that we can expect Aſſiſtance of Goſpel-Grace in or about, but only thoſe things which are *originally moral*, or ſuperadded unto them in the Goſpel it ſelf; to neither of which Heads this obſervation of the *ſeventh Day* as ſuch can be referred. It is therefore a meer *legal Duty*, properly ſo called, and in a bondage frame of Spirit, without any eſpecial aſſiſtance of Grace

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it muſt be performed. And how little we are beholding unto thoſe who would in any one inſtance reduce us from the *liberty of the Goſpel*, unto bondage under the *Law*, our Apoſtle hath ſo fully declared, that it is altogether needleſs farther to attempt the manifeſtation of it.

THE

The Sixth Exercitation.

(1) *Practice the end of Inſtruction and Learning.* (2) *Practical obſervation of the Sabbath, handled by many.* (3) *Pleas concerning too much rigour and ſtrictneſs in directions for the obſervation of the Sabbath.* (4) *Extreams to be avoided in directions of ſacred duties. Extream of the Phariſees.* (5) *The worſe extream of others in giving liberty to ſin.* (6) *Miſtakes in directions about the obſervation of the Lords Day.* (7) *General directions unto that purpoſe propoſed.* (8) *Of the beginning and ending of the Sabbath. The firſt Rule about Time.* (9) *The frame of ſpirit required under the Goſpel in the obſervation of the Lords Day.* (10) *Rules and Principles for its due obſervation.* (11) *Duties required thereunto of two ſorts.* (12) *Preparatory duties their neceſſity and nature.* (13) (14) *Particular account of them. Meditation.* (15) *Supplication.* (16) *Inſtruction.* (17) (18) *Publick duties of the Day it ſelf.* (19) *What refreſhments and labour conſiſtent with them.* (20) *Of private duties.*

§. 1. IT remains that ſomething be briefly offered, which may direct a *practice* ſuitable unto the principles laid down and pleaded. For this is the *End* of all ſacred Truth, and all inſtruction therein. This that great *Rule* of our bleſſed Saviour both teach-

teacheth us, and obligeth us to an anſwerable duty; *If you know theſe things, happy are ye if you do them*, Joh. 13. 17. words ſo filled with his *wiſdome*, that *happy* are they in whoſe hearts they are alwayes abiding. The *End* then of our learning Scripture-Truths, is to obtain ſuch an *Idea* of them in our minds, as may direct us unto a ſuitable *practice*. Without this they are to us of no uſe, or of none that is good; ἡ γνῶσις φυσιοῖ. *Knowledge* without practice *puffeth*, not *buildeth* up. For as *Auſtin* ſpeaks with reference unto thoſe words, *Con. Fauſt. Man. lib.* 15. *cap.* 8. *Multa quibuſdam ſunt noxia, quamvis non ſint mala.* Things not evil, yea good in themſelves, may be *hurtfull* unto others. And nothing is uſefull but as it is directed to its proper *End*. This *practice* is unto ſacred Truth.

§. 2. I confeſs our endeavours herein may ſeem leſs *neceſſary* than in the foregoing Diſcourſes. For there are many *Treatiſes* on this part of our preſent Subject, extant in our own language, and in the hands of thoſe who eſteem themſelves concerned in theſe things. With ſome they meet indeed with no other entertainment, than the *Poſts* did that were ſent by *Hezekiah* through *Ephraim*, *Manaſſeh* and *Zebulun*, to invite them unto the Paſſeover; they are *laughed to ſcorn and mocked at*, 2 Chron. 30. 10. But wiſdome is juſtified of her children. Unto ſome they are of great uſe, and in great eſteem. And for the moſt part in the main of their deſign they do agree. So that the Truth in them is eſtabliſhed in the mouthes of *many witneſſes*, without danger of dividing the minds of men about it. But yet I cannot take my ſelf to be *diſcharged* hereby from the conſideration

deration of this concern alſo of a *ſacred Reſt* under the Goſpel, the nature of our deſign requiring it. And there are yet important *Directions* for the right ſanctifying of the Name of God, in and by the due obſervance of *a Day of ſacred Reſt*, which I have not taken notice to have been inſiſted on by others; and whereas a due improvement may be expected of the *peculiar principles* before diſcuſſed, I ſhall go through this part of the Work alſo.

Beſides, there are not a few complaints, and §. 3.
thoſe managed, at leaſt *ſome of them*, by Perſons of ſobriety and learning, pretending alſo a real care for the preſervation and due obſervance of all duties of Piety and Religion, that there hath been ſome *exceſs* in the Directions of many given about the due ſanctification of the *Lords Day*. And there is no ſmall danger of miſtakes on this hand, whileſt therein is a pretence of zeal and *devotion* to give them countenance. Of this nature ſome men do judge ſome *rigorous* preſcriptions to be, which have been given in this matter. And they ſay that a great *diſadvantage* unto Religion hath enſued hereon. For it is pretended that they are ſuch as are beyond the *conſtitution of humane nature* to comply withall; of which kind God certainly requires nothing at our hands. Hence it is pleaded, that men finding themſelves no way able to come unto a ſatisfaction, in anſwer unto the *ſevere Directions* for duties, and the manner of their performance, which by ſome are rigorouſly preſcribed, have taken occaſion to ſeek for relief, by rejecting the whole command; which if duely interpreted in ſuch a *condeſcenſion* as they were capable of a compliance withall, they would have adhered unto.

unto. On this account men have found out various inventions to colour their *wearineſs* of that ſtrict courſe of duty which they were bound unto. Hence have ſome taken up a plea, that *every Day is to them a Sabbath*, that ſo they might not keep any. Some, that there is no ſuch thing as a *ſacred Reſt* on any Day, required of us by the Authority of Chriſt, and therefore that all Directions for the *manner* of the obſervance of ſuch a Day, are to no purpoſe. And many by degrees have declined from that *ſtrictneſs*, which they could not come up unto a delight in, untill they have utterly loſt all ſenſe of duty towards God in this matter. And theſe things are *true*, only the Reaſons of them are not agreed on.

§. 4. And in things of this nature thoſe who are called to the inſtruction of others, are carefully to avoid *Extreams*. For he that *condemns the righteous, and he that juſtifieth the wicked, are both of them an abomination to the Lord*. And ſeveral Inſtances there are of the miſcarriages of men on the one hand and the other. On the one, lay the ſin of the *Phariſees* of old. When they had gotten the pretence of a command, they would burden it with ſo many *rigid obſervances*, in the manner of its performance, as ſhould make it a *yoke intolerable* to their Diſciples; getting themſelves the reputation of ſtrict obſervers of the Law. But in truth they were not ſo wanting unto their own eaſe and intereſt, as not to provide a ſecret diſpenſation for themſelves. They would ſcarce put *a finger* to the *burdens* which they bound and laid on the ſhoulders of others. And this is the condition of all almoſt that hath an appearance of Religion

Religion or Devotion in the *Papacy*. And a fault of the ſame nature, though not of ſo ſignal a provocation, others may fall into unadviſedly, who are free from their hypocriſie. They may charge and preſs both their *own conſciences*, and other mens, above and beyond what God hath appointed. And this they may do with a *ſincere intention* to promote Religion and Holineſs amongſt men, by engaging them into the *ſtricteſt wayes* of the profeſſion of it. Now in the Directions of the conſciences of men about their duties to God, this is carefully to be avoided. For *Peace* is only to be obtained in keeping ſteady and even to the Rule. To tranſgreſs on the *right hand* whatever the pretence be, is to *lye for God*, which will not be accepted with him.

§. 5. On the other hand there lyeth a rock of far greater danger. And this conſiſts in the *accommodation of the Laws*, Precepts and Inſtitutions of God, unto the luſts, with the preſent courſes and practices of men. This evil we have had exemplified in ſome of late, no leſs conſpicuouſly than the fore-mentioned was in them of old. A *myſtery of iniquity* unto this purpoſe hath been diſcovered not long ſince, and brought forth to light, tending to the utter *debauchery* of the conſciences and lives of men. And in it lyes the great contrivance, whereby the famous ſect of the *Jeſuits* have prevailed on the minds of many, eſpecially of *Potentates* and great men in the earth, ſo as to get into their hands the conduct of the moſt important *affairs of Europe*. And this abomination, as it is known, hath lately been laid open by the diligence of ſome, in whom at once concurred a commendable care of *Chriſtian Morality*, and an

high provocation in other things, by them who endeavoured to corrupt it. A search hath been made into the Writings which *that sort of men* have published, for the Direction of the consciences of men in the *practice of moral duties*, or unto their Disciples, for their guidance upon confessions. And a man may say of the discovery, what the *Poet* said upon the opening of the House of *Cacus*:

Panditur extemplo foribus domus atra revulsis,
Abstructæq; boves, abjuratæq; rapinæ,
Cælo ostenduntur.
Non secus ac si qua penitus vi terra dehiscens,
Infernas reseret sedes, & regna recludet,
Pallida.

Such a loathsome appearance of *vizards* and *pretences* for the extenuating of sin, and countenancing of men in the practice of it, was never before represented unto the eyes of men. The main of their design as is now manifest, hath been so to *interpret* Scripture-Laws, Rules and Precepts, as to *accommodate* them all to that course of corrupt conversation, which prevaileth generally in the world, even among them who are called Christians.

———*Gratum opus Agricolis.*

A Work exceeding acceptable and obliging to all sorts of men, who if not given up to open *Atheisme*, would rejoyce in nothing more, than in a reconciliation between the *Rule of their consciences* and *their lusts*, that they might sin freely without trouble or remorse. To this end having learned the inclinations

ons and temptations of men from their *private confeſſions*, and finding it a thing neither *poſſible* in it ſelf, nor at all conducing to their own intereſt, to endeavour their *Reformation* by, and recovery unto the fixed *ſtable Rule* of Truth and Duty, they have by their *falſe gloſſes*, *ſubtle diſtinctions*, and refined imaginations, made it to juſtifie and countenance them in the higheſt abominations, and in wayes leading conſtantly to the *practice* of them. And there is nothing in their whole courſe, which *faithfull interpreters of the mind of God* ought more carefully to avoid, than a falling in any inſtances into that evil, which theſe men have made it their deſign to promote and purſue. The *World* indeed ſeems to be weary of the juſt, righteous, holy wayes of God; and of that exactneſs in walking according to his inſtitutions and commands, which it will be one day known that he doth require. But the way to put a ſtop to this declenſion, is not by *accommodating* the commands of God to the corrupt courſes and wayes of men. The Truths of God, and the Holineſs of his Precepts, muſt be pleaded and defended, though the World diſlike them here, and periſh hereafter. His Law muſt not be made to *lacquey* after the wills of men, nor be diſſolved by vain interpretations, becauſe they complain they *cannot*, indeed becauſe they *will not* comply with it. Our Lord Jeſus Chriſt came not *to deſtroy the Law and the Prophets*, but to fulfill them, and to ſupply men with *ſpiritual ſtrength* to fulfill them alſo. It is evil to break the *leaſt Commandement*, but there is a great aggravation of that evil in them that ſhall *teach men ſo to do*. And this cannot be done, but by giving ſuch *Expoſitions* of them, as by virtue whereof, men may think

themſelves freed from an obligation unto that obedience, which indeed they do require. Wherefore though ſome ſhould ſay now as they did of old concerning any command of God, *Behold what a wearineſs it is? and what profit is it to keep his Ordinances?* yet the Law of God is not to be changed to give them relief. We are therefore in this matter to have no conſideration of the *preſent courſe of the world*, nor of the *wearineſs of profeſſors* in the wayes of ſtrict obedience. The ſacred Truth and Will of God in all his commands is ſingly and ſincerely to be enquired after.

§. 6. And yet I will not deny but that there have been and are miſtakes in this matter, leaning towards the *other extream*. Directions have been given, and that not by a few, for the obſervation of a *Day of Holy Reſt*, which either for the matter of them or the manner preſcribed, have had no ſufficient warrant or foundation in the Scripture. For whereas ſome have made no diſtinction between the *Sabbath as Moral*, and as *Moſaical*, unleſs it be meerly in the *change of the Day*, they have endeavoured to introduce the whole *practice* required on the *latter* into the *Lords Day*. But we have already ſhewed that there were ſundry *additions* made unto the command, as to the *manner of its obſervance*, in its accommodation unto the *Moſaical Pedagogie*; beſides that the whole required a *frame of ſpirit* ſuited thereunto. Others again have collected whatever they could think of, that is *good*, *pious*, and *uſefull* in the practice of Religion, and preſcribed it all in a multitude of inſtances, as neceſſary to the *ſanctification* of this Day; ſo that a man can ſcarcely in *ſix Dayes*

Dayes read over *all the duties* that are propoſed to be obſerved on the *ſeventh*. And it hath been alſo no ſmall miſtake, that men have laboured more to *multiply Directions* about *external duties*, giving them out as it were by *number or tale*, than to direct the mind or inward man, in and unto a due performance of the whole duty of the ſanctification of the Day, according to the ſpirit and *genius* of Goſpel Obedience. And laſtly, it cannot be denied but that ſome, it may be meaſuring others by themſelves, and their own abilities, have been apt to tye them up unto ſuch *long tireſome duties*, and rigid abſtinences from refreſhments, as have clogged their minds, and turned the whole ſervice of the Day into a wearyſome *bodily exerciſe*, that profiteth little.

It is not in my deſign to inſiſt upon any thing that §. 7.
is in *controverſie* amongſt Perſons learned and ſober. Nor will I now extend this Diſcourſe unto a particular conſideration of the *eſpecial duties* required in the ſanctification or ſervices of this Day. But whereas all ſorts of men, who wiſh well to the furtherance and promotion of Piety and Religion in the World, on what Reaſons or foundations ſoever they judge that *this Day* ought to be obſerved an *holy Reſt* to the Lord, do agree that there is a great ſinfull neglect of the due obſervation of it, as may be ſeen in the Writings of ſome of the principal of thoſe who cannot grant unto it an immediate divine Inſtitution; I ſhall give ſuch Rules and general Directions about it, as a due application whereof will give ſufficient guidance in the whole of our duty therein.

It may ſeem to ſome neceſſary, that ſomething §. 8.

ſhould be premiſed concerning the meaſure or *continuance* of the Day to be ſet apart unto an *Holy Reſt* unto the Lord. But it being a matter of *controverſie*, and to me on the Reaſons to be mentioned afterwards, of no great importance, I ſhall not inſiſt upon the examination of it, but only give my judgement in a word concerning it. Some contend that it is a *natural Day*, conſiſting of 24 hours, *beginning with the evening of the preceding Day, and ending with the ſame of its own.* And accordingly ſo was the Church of *Iſrael* directed, *Lev.* 23. 32. *From even unto even ſhall you celebrate your Sabbath*; although that doth not ſeem to be a general Direction for the obſervation of the *Weekly Sabbath*, but to regard only that particular *extraordinary Sabbath*, which was thus inſtituted; namely the *Day of Atonement* on the *tenth Day of the ſeventh moneth*, verſ. 27. However ſuppoſe it to belong alſo unto the *weekly Sabbath*; it is evidently an addition unto the command particularly ſuited unto the *Moſaical Pedagogie*, that the Day might comprize the *Sacrifice of the preceding evening* in the ſervices of it, from an obedience whereunto we are freed by the Goſpel. Neither can I ſubſcribe unto this opinion; and that becauſe, (1) In the deſcription and limitation of the firſt original *ſeven* Dayes, it is ſaid of each of the *ſix* that it was conſtituted of an *evening and a morning*; but of the *Day of Reſt* there is no ſuch deſcription; it is only called the *ſeventh Day*, without any aſſignation of the preceding evening unto it. (2) A *Day of Reſt* according to Rules of natural equity, ought to be proportioned unto a *Day of work* or labour, which God hath granted unto us for our own uſe. Now this is to be reckoned from *morning to evening*,

evening, Pſal. 104. 20, 21, 22, 23. *Thou makeſt darkneſs and it is night, wherein all the Beaſts of the foreſt do creep*; (from whoſe *yelling* the Night hath its name in the *Hebrew Tongue*.) *The young Lions roar after their prey, and ſeek their meat from God. The Sun riſeth, they gather themſelves together, and lay them down in their dens. Man goeth forth to his work and his labour untill the evening.* The Day of labour is from the removeal of *darkneſs* and the *night*, by the light of the Sun, untill the return of them again; which allowing for the alterations of the Day in the ſeveral ſeaſons of the year, ſeems to be the juſt meaſure of *our Day of Reſt*. (3) Our Lord Jeſus Chriſt who in his *Reſurrection* gave beginning and being to the eſpecial *Day of Holy Reſt* under the Goſpel, roſe not untill the *morning* of the firſt Day of the Week, when the *beamings of the light* of the Sun began to diſpel the darkneſs of the night; or when it *dawned towards day*, as it is variouſly expreſſed by the *Evangeliſts*. This with me, determines this whole matter. (4) Meer *Ceſſation* from labour in the night, ſeems to have no place in the *ſpiritual Reſt of the Goſpel* to be expreſſed on this Day; nor to be by any thing diſtinguiſhed from the night of other Dayes of the Week. (5) Suppoſing Chriſtians under the obligation of the Direction given by *Moſes* before-mentioned; and it may entangle them in the anxious, ſcrupulous intrigues which the *Jews* are ſubject unto, about the beginning of the *evening* it ſelf, about which their greateſt Maſters are at variance, which things belong not to the *Oeconomy* of the Goſpel. Upon the whole matter, I am inclinable to judge, and do ſo; that the obſervation of the Day is to be commenſurate unto the *uſe of our natural*

ſtrength, on any other Day, from morning to night. And nothing is hereby loſt that is needfull unto the due ſanctification of it. For what is by ſome required as a *part* of its ſanctification, is neceſſary and required as a due *preparation* thereunto. This therefore is our firſt Rule or Direction.

The firſt Day of the Week, or the Lords-Day, is to be ſet apart unto the ends of an Holy Reſt unto God, by every one, according as his natural ſtrength will enable him, to employ himſelf in his lawfull occaſions any other Day of the Week. There is no ſuch certain ſtandard or meaſure for the obſervance of the duties of this Day, as that every one who *exceeds* it, ſhould by it be cut ſhort, or that thoſe who on important Reaſons come *ſhort of it*, ſhould be ſtretched out thereunto. As God provided in his ſervices of old, that he who was not able to offer a *Bullock*, might offer a *Dove*, with reſpect unto their outward condition in the world; ſo here there is an allowance alſo for the *natural temperaments* and abilities of men. Only whereas if Perſons of old had *pretended poverty*, to ſave their charge in the procuring of an offering, it would not have been acceptable, yea they would themſelves have *fallen* under the *curſe of the Deceiver*; ſo no more will now a *pretence of weakneſs* or natural inability, be any excuſe unto any for neglect or profaneneſs. Otherwiſe God requires of us, and accepts from us, according *to what we have, and not according to what we have not.* And we ſee it by experience, that ſome mens *natural ſpirits* will carry them out unto a continuance in the outward obſervance of duties, much beyond, nay *doubly perhaps* unto what others are able, who yet may obſerve an *Holy Sabbath* unto the Lord with acceptation.

on. And herein lyes the ſpring of the accommodation of theſe duties to the *ſick*, the *aged*, the *young*, the *weak*, or Perſons any way diſtempered. God *knoweth our frame, and remembreth that we are duſt*; as alſo, that, *that duſt*, is more diſcompoſed, and weakly compacted in ſome than others. As thus the People gathered *Manna* of old, ſome more, ſome leſs, אישׁ לפי אכלו *every man according to his appetite*, yet he that *gathered much had nothing over, and he that gathered little had no lack*, Exod. 16. 17, 18. So is every one in ſincerity according to his own ability, to endeavour the ſanctifying of the Name of God in the duties of this Day; not being obliged by the *examples or preſcriptions* of others, according to their own meaſures.

Secondly, *Labour to obſerve this Day, and to perform the duties required in it, with a frame of mind becoming and anſwering the ſpirit, freedom and liberty of the Goſpel.* We are now to ſerve God in all things *in the newneſs of the Spirit, and not in the oldneſs of the letter*, Rom. 7. 6. with a ſpirit of *peace, delight, joy, liberty*, and a ſound mind. There were three Reaſons of the *bondage ſervile frame of ſpirit*, which was in the *Judaical Church*, in their obſervance of the duties of the Law, and conſequently of the *Sabbath*. §. 9.

Firſt, The *dreadfull* giving and promulgation of it on Mount *Sinai*, which was not intended meerly to ſtrike a terror into that Generation in the wilderneſs, but through all *Ages*, during that Diſpenſation, to influence and awe the hearts of the People into a *dread* and terror of it. Hence the Apoſtle tells us that *Mount Sinai gendered unto bondage*, Gal. 4. 24.

that

that is, the Law as given thereon, brought the People into a ſpiritually ſervile ſtate, wherein although *ſecretly* on the account of the Ends of the Covenant they were children and heirs, *yet they differed nothing from ſervants*, Chap. 4. 1, 3.

Secondly, The renovation and re inforcement of the *old Covenant*, with the promiſes and threatnings of it, which was to be upon them during the continuance of that ſtate and condition. And although the Law had a *new Uſe and End* now given unto it, yet they were ſo in the dark, and the propoſal of them attended with ſo great an obſcurity, that they could not clearly look into the comfort and liberty finally intended therein. For the *Law made nothing perfect*; and what was of Grace in the adminiſtration of it, was ſo veiled with *Types*, *Ceremonies*, and ſhadows, that they could *not ſee into the End of the things that were to be done away*, 2 Cor. 3. 13.

Thirdly, The ſanction of the Law *by death* encreaſed their bondage. For as this in it ſelf was a *terror* unto them in their ſervices, ſo it was expreſſive, and a repreſentation of the original curſe of the whole Law, *Gal.* 3. 13. And hereby were they greatly awed and terrified, although ſome of them by eſpecial Grace were enabled to *delight themſelves in God* and his Ordinances.

And in theſe things was adminſtred a *ſpirit of bondage unto fear*, which by the Apoſtle is oppoſed to the *ſpirit of Adoption*, *whereby we cry Abba Father*, Rom. 8. 15. Which, where it is, there is *liberty*; *where the ſpirit of the Lord is there is liberty*, 2 Cor. 3. 17. and there only. And therefore although they boaſted that they were the *children of Abraham*, and on that reaſon *free* and never in bondage; yet our Saviour

Saviour lets them know, that whatever they pretended, they were not free *untill the Son ſhould make them ſo.* And from theſe things aroſe thoſe innumerable, anxious ſcrupuloſities which were upon them in the obſervation of *this Day*, accompanied with the ſevere nature of thoſe *Additions* in its obſervation, which were made unto the Law of it, as appropriated unto them for a ſeaſon.

Now all theſe things we are freed from under the Goſpel. For,

(1.) We are not now brought to receive the Law from *Mount Sinai*, but are come unto *Mount Sion.* So the Apoſtle at large, *Heb.* 12. 18, 19, 20, 21, 22, 23, 24. *For ye are not come unto the Mount that might be touched*; (that is, which *naturally* might be ſo by mens hands, though *morally* the touching of it was forbidden) *and that burned with fire, nor unto blackneſs, and darkneſs, and tempeſt. And the ſound of a Trumpet, and a voice of words, which they that heard entreated that the Word ſhould not be ſpoke unto them any more; for they could not endure that which was commanded, and if ſo much as a Beaſt touch the Mountain it ſhall be ſtoned or thruſt through with a dart. And ſo terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake*; which it ſeems were the words he uſed, where it is on this occaſion ſaid of him, *And Moſes ſpake*, but nothing is added of what he ſaid, *Exod.* 19 19. which things are inſiſted on by him to ſhew the *Grounds* of that bondage which the People were in under the Law; whereunto he addes, *But you are come to Mount Sion, unto the City of the living God, the heavenly Hieruſalem; Hieruſalem that is above, which is free, which is the mother of us all*, Gal. 4. 26. That is,

we

we receive the Law of our Obedience from *Jesus Christ*, who speaks from Heaven, to be observed with a spirit of liberty.

(2) The *Old Covenant* is now absolutely abolished, nor is the remembrance of it any way revived, *Heb.* 8. 13. It hath no influence into, nor upon the minds of Believers. They are taken into a Covenant *full of Grace*, Joy and Peace For *the Law was given by Moses but Grace and Truth came by Jesus Christ*, Joh. 1. 17.

(3) In this Covenant they receive the *Spirit of Christ*; or *Adoption* to serve God without *Legal fear*, Luk. 1. 74. Rom. 8. 15. Gal. 4. 6. And there is not any thing more insisted on in the Gospel, as the principal privilege thereof. It is indeed nothing to have liberty in the *Word* and *Rule*, unless we have it in the *Spirit* and *Principle*. And hereby are we delivered from that anxious solicitude about particular instances in outward duties, which was a great part of the *yoke* of the People of old. For,

(1) Hence we may in all our duties *look on God as a Father*. By the Spirit of his Son, we may in them all cry *Abba Father*. For through Christ *we have an access in one Spirit unto the Father*, Ephes. 2. 18. To God as a Father; as one that will not *always chide*; that doth not *watch our steps* for our hurt, but remembreth that *we are but dust*. One who tyeth us not up to rigid exactness in outward things, whilest we act in an *holy spirit of filial obedience* as his sons or children. And there is great difference between the duties of *servants* and *children*; neither hath a Father the same measure of them. The consideration hereof, regulated by the general Rules of the Scripture, will resolve a thousand of such *scruples* as

as the *Jews* of old while *ſervants* were perplexed withall.

2) Hence we come to know that he will be worſhipped *in ſpirit and in truth.* Therefore he more minds the inward frame of our hearts wherewith we ſerve him, than the meer *performance* of outward duties, which are alone ſo far accepted with him, as they are expreſſions and demonſtrations thereof. If then, in the obſervation of this Day, our hearts are *ſingle* and *ſincere* in our aims at his Glory with delight, it is of more *price with him* than the moſt rigid obſervation of outward duties, by number and meaſure.

(3) Therefore the minds of Believers are no more influenced unto this duty by the *curſe of the Law*, and the terror thereof, as repreſented in the threatned penalty of death. The Authority and Love of *Jeſus Chriſt* are the principal cauſes of our Obedience. Hence our main duty lyeth in an endeavour to get ſpiritual *joy and delight* in the ſervices of this Day; which are the eſpecial effects of ſpiritual liberty. So the Prophet requires, that we ſhould call the *Sabbath our delight, holy and honourable of the Lord,* Iſa. 58. 13. As alſo, that on the other ſide we ſhould not do *our own pleaſure, nor do our own wayes, nor find our own pleaſure, nor ſpeak our own words.* And theſe Cautions ſeem to regard the Sabbath abſolutely, and not as *Judaical.* But I much queſtion whether they have not in the interpretation of ſome, been extended beyond their original intention. For the true meaning of them is no more but this; that we ſhould ſo delight our ſelves in the Lord *on his holy Day*, as that being expreſly forbidden our *uſual labour*, we ſhould not need for want of ſatis-

ſatisfaction in our duties, to turn aſide unto *our own pleaſures, and vain wayes*, which are only our own, to ſpend our time, and paſs over the Sabbath; a thing complained of by many; whence ſin and Satan have been more ſerved on this Day, than on *all the Dayes of the Week beſide*. But I no way think, that here is a reſtraint laid on us from ſuch *Words, Wayes*, and *Works*, as neither hinder the performance of any religious duties belonging to the due celebration of the worſhip of God on the Day, nor are apt in themſelves to *unframe our ſpirits*, or divert our affections from them. And thoſe whoſe minds are fixed in *a ſpirit of liberty* to glorifie God in and by this Day of Reſt, ſeeking after Communion with him in the wayes of his worſhip, will be unto themſelves a *better Rule* for their Words and Actions, than thoſe who may aim to reckon over all they do or ſay, which may be done in ſuch a manner, as to become the *Judaical Sabbath*, much more then the *Lords-Day*.

§. 10. Thirdly, Be *ſure to bring good and right Principles unto the performance of the duty of keeping a Day of Reſt holy unto the Lord*. Some of theſe I ſhall name, as confirmed expreſly *in*, or drawn evidently *from* the preceding Diſcourſes.

1. *Remember that there is a Weekly Reſt, or an holy Reſt of one Day in the week, due to the ſolemn work of glorifying God as God*. Remember the Sabbath to keep it holy. We have *had a Week* unto our own occaſions, or we have a *proſpect of a Week* in the patience of God for them. Let us *Remember* that God puts in for *ſome Time* with us. All is not our own. We are not our own Lords. Some time God will have

have to himſelf from all that *own him* in the World. And this is that Time, ſeaſon, or *Day*. He eſteems not himſelf acknowledged, nor his Soveraignty owned in the World, without it. And therefore this *Day of Reſt* he required, the *firſt Day* as it were that the World ſtood upon its legs; hath done ſo all along, and will do ſo to the *laſt Day* of its duration. When he had made all things, and ſaw that they were good, and *was refreſhed* in them, he required that we ſhould own and acknowledge his Goodneſs and Power therein. This duty we owe to God, as God

(2) That *God appointed this Day, to teach us, that as he reſted therein, ſo we ſhould ſeek after Reſt in him here, and look on this Day as a pledge of eternal Reſt with him hereafter.* So was it from the beginning. This was the End of the appointment of this Day. Now our *Reſt in God* in general conſiſts in two things: (1) In our *Approbation* of the Works of God, and the Law of our Obedience, with the Covenant of God thereon. Theſe things are expreſſive of, and do repreſent unto us the Goodneſs, Righteouſneſs, Holineſs, Faithfulneſs, and Power of God. For theſe, and with reſpect unto them, are we to *give Glory* to him. What God reſts in, he requires that through it, we ſhould ſeek for *our Reſt in him.* As this was the duty of man in *Innocency*, and under the Law, ſo it is ours now much more. For God hath now more eminently and gloriouſly unveiled and diſplayed the Excellencies of his Nature, and the *Counſels of his Wiſdome*, in and by Jeſus Chriſt, than he had done under the firſt Covenant. And this ſhould work us to a greater and more holy admiration of them. For if we are to acknowledge,

knowledge, that the *Law is holy, just, and good,* as our Apostle speaks, although it is now useless as to the bringing of us *to Rest* in God; how much more ought we to own and subscribe to *the Gospel*, and the declaration that God hath made of himself therein, that so it is. (2) In an *actual solemn compliance* with his Will, expressed in his Works, Law, and Covenant. This brings us unto *present satisfaction* in him, and leads us to the *full enjoyment* of him. This is a Day of Rest; but we cannot Rest in a Day, nor any thing that a Day can afford; only it is an *help* and means of bringing us to Rest in God. Without this design, all our *Observation of a Sabbath* is of no use nor advantage. Nothing will thence redound to the Glory of God, nor the benefit of our own souls. And this they may do well to consider who plead for the observation of the *seventh Day precisely*. For they do profess thereby that they seek for Rest in God, according to the *tenor of the first Covenant*. That they approve of, and that they look (by that profession) to be brought to Rest by; though really, and on other Principles, they do otherwise. Whatever then be the *Covenant* wherein we walk with God, the great Principle which is to guide us in the holy observation of this Day, is, that we celebrate *the Rest of God* in that *Covenant*, approve of it, rejoyce in it, and labour to be partakers of it, whereof the Day it self is given us as a pledge. We must therefore,

(3) Remember, that *we have lost our original Rest in God by sin.* God made us *upright*, in his *own Image*, meet to take our Rest, satisfaction, and reward in himself, according to the tenor of the *Law of our Creation*, and the *Covenant of Works* established

ed thereon. Hereof the *ſeventh Day* was a Token and Pledge. All this we muſt conſider that we have loſt by ſin. God might juſtly have left us in a *wandring condition*, without either Reſt, or any pledge of it. Our Reparation indeed is excellent and glorious; yet ſo, as that on our part the loſs of our *former eſtate* was ſhameſull, and in the Remembrance whereof we ought to be *humbled*. And hence we may know, that it is in vain for us to lay hold of the *ſeventh Day again*, which is but an Attempt to *return into the Garden* after we are ſhut out, and kept out by a *Flaming Sword*. For although it was made uſe of as a *Type* and *ſhadow* under the Law; yet to us who muſt live on the *ſubſtance of things*, or not at all, it cannot be poſſeſſed with robbery, and is of no uſe when attained. For, we are to remember,

(4) *That the Reſt in God, and with God, which we now ſeek after, enter into, and celebrate the pledge of, uſing the means for the farther enjoyment of it, in the obſervation of this Day, is a Reſt by a Recovery, by a Reparation in Jeſus Chriſt.* There is now, a *new Reſt* of God, and a *new Reſt* for us in God. God now Reſts, and is refreſhed in Chriſt, in his *Perſon*, in his *Works*, in his *Law*, in the *Covenant* of Grace in him; in all theſe things is his *ſoul well pleaſed*. He is the *Brightneſs of his Glory, and the expreſs Image of his Perſon*; making a far more glorious Repreſentation of him, than did the works of Creation of old, which yet he had left ſuch impreſſions of his Goodneſs, Power and Wiſdom upon, as that he *Reſted* in them, was refreſhed on them, and appointed a Day for man to Reſt in his Approbation of them, and giving Glory to him for them.

How much more is it ſo with him, with reſpect unto this *glorious Image* of the inviſible God. This he now dealeth with us in; For as of old, he *commanded light to ſhine out of darkneſs*, whereby we might ſee and behold his Glory which he had implanted, and was implanting on the *work of his hands*, ſo now he *ſhines into our hearts, to give the light of the knowledge of his Glory, in the face of Jeſus Chriſt*, 2 Cor. 4. 6. That is, enableth us to behold all the excellencies of his nature, made *manifeſt in the perſon* and works of Jeſus Chriſt. The way alſo of bringing *them* unto him, through Chriſt, who had by ſin *come ſhort of his Glory*, is that which he approveth of, is delighted with, and reſteth in, giving us a pledge thereof in *this Day of Reſt*. Herein lyes the principal duty of this Dayes obſervances; namely, to admire this *Retriveal of a Reſt with God*, and of a Reſt for God in us. This is the fruit of *eternal Wiſdom*, Grace and Goodneſs, Love and Bounty: This, I ſay, belongs unto the ſanctification of this Day, and this ought to be our principal Deſign therein; namely, in it to give Glory unto God, for the wonderfull Recovery of *a Reſt for us* with himſelf, and an endeavour to enter *by Faith and Obedience* into that Reſt. And for thoſe ends and purpoſes, are we to make uſe of all the ſacred Ordinances of Worſhip, wherein, and whereby this Day is ſanctified unto the Lord.

(5) That in the *Obſervation of the Lords-day, which is the firſt day of the week, we ſubject our conſciences immediately to the Authority of Jeſus Chriſt, the Mediator, whoſe Day of Reſt originally it was, and which thereby, and for that Reaſon is made ours.* And hereby in the obſervation of this Day, have we

fellowſhip

fellowship with the Father and his Son Jesus Christ. Of old there was nothing appeared in the Day, whilst the *seventh Day* was in force, but the Rest of God the *Creator*, and his Soveraign Authority intimated unto us thereby, for the observing of an *Holy Rest* unto him, according to the Tenor of the first Covenant. But now the immediate Foundation of our Rest on the *Lords-day*, is the *Lords Rest*, the Rest of Christ, when upon his *Resurrection* he *ceased from his works, as God did from his own.* This gives great direction and encouragement in the duty of observing this Day aright. Faith truely exercised in bringing the Soul into an actual subjection unto the *Authority of Christ* in the observance of this Day, and directing the thoughts unto a contemplation of *the Rest* that he entred into after his works, with *the Rest* that he hath procured for us to enter into with him, doth more thereby towards the *true Sanctification* of this Day, than all outward Duties can do, performed with a legal Spirit, when men are in bondage unto the Command as taught to them, and dare not do otherwise. God in several places instructs the *Israelites*, what account they shall give unto their Children concerning their observation of sundry *Rites and Ceremonies* that he had instituted in his Worship, Exod. 13. 14. *And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out of the Land of Egypt, &c.* It was in remembrance of such works of God amongst them, whereof those *Rites* were a *Token* and Representation. And we have here a special observance in the Worship of God; what account can we give

unto our ſelves, and our Children, concerning our obſervation of this Day *Holy* unto the Lord? Muſt we not ſay, nay may we not do ſo with joy and rejoycing, That whereas we *were loſt and undone by ſin, excluded out of the Reſt of God, ſo far as that the Law of the obſervation of the outward pledge of it, being attended with the Curſe, was a burden and no relief unto us; our Lord Jeſus Chriſt the Son of God undertook a great work to make peace for us, to redeem and ſave us; and when he had ſo done, and finiſhed his work, even the erecting of the new Heavens and new Earth wherein dwelleth Righteouſneſs, he entred into his Reſt, and thereby made known unto us, that we ſhould keep this Day as a day of an Holy Reſt unto him; and as a pledge that we have again given unto us, an entrance into Reſt with God.*

(6) We are then to Remember, that *this Day is a pledge of our eternal Reſt with God.* This is that whereunto theſe things do tend. For therein will God glorifie himſelf in the full accompliſhment of his great deſign, in all his Works of Power and Grace. And this is that which ultimately we aim at. We do at beſt in this World but *enter into the Reſt of God*; the *full enjoyment* of it is reſerved for Eternity. Hence that is uſually called our *everlaſting Sabbath*; as that ſtate wherein we ſhall alwayes Reſt with God, and alwayes give Glory unto him. And this Day is a *pledge* hereof on ſundry accounts;

(1) Becauſe thereon, God as it were *calleth us aſide out of the World*, unto an immediate converſe with himſelf. *Iſrael* never had a more dreadfull Day, than when they were called out of their Tents, from

from their occaſions, and all worldly concerns, לקרת יהוה, *in occurſum Jehovæ*, to *a meeting with the Lord*, Exod. 19. God called them aſide to meet and converſe with him. But it was unto *Mount Sinai* that he called them; which was altogether on *a ſmoak*, becauſe the Lord *deſcended in fire*, verſ. 18. Hence although they had been preparing themſelves for it ſundry Dayes, they were not able to bear the terror of Gods approach unto them. But under the Goſpel, we are this Day called *out of the World*, and off from our occaſions, to converſe with God, to meet *him at Mount Sion*, Heb. 12. Here he doth not give us a *fiery Law*, but a *gracious Goſpel*; doth not converſe us with *Thunder and Lightning*, but with the ſweet *ſtill voice* of mercy in Jeſus Chriſt. And as this requireth due thoughts of heart in us to prepare us for it; ſo it is in it ſelf a great and unſpeakable Priviledge, purchaſed for us by Chriſt. And herein have we a pledge of Reſt with *God above*; when he ſhall call us off from all Relations, all occaſions of life, all our Intereſts and Concerns in this World, and *eternally* ſet us apart unto himſelf. And undoubtedly that it may be ſuch a pledge unto us, it is our duty to take off our minds and ſouls, as far as we are able, from all *occaſions of life*, and buſineſſes of this World, that we may *walk with God* alone on this Day. Some indeed do think this a great bondage. But ſo far as they do ſo, and ſo far as they find it ſo, they have no *intereſt* in this matter. We do acknowledge that there are weakneſſes attending the outward man, through the frailty and imbecillity of our *natures*, and therefore have before rejected all rigid, tireſome ſervices. And I do acknowledge that there

will be repining and rebelling *in the flesh* againſt this duty. But he who really judgeth in his mind, and whoſe practice is influenced and regulated by that judgement, that the *ſegregation of a Day from the World*, and the occaſions of it, and a receſſion unto communion with God thereon, is *grievous*, and burdenſome, and that which God doth not require, nor is uſefull to us, muſt be looked on as a ſtranger unto theſe things. He to whom the worſhip of God in Chriſt is *a burden* or a *bondage*; who ſayes, behold *what a wearineſs it is*, that thinks a Day in a Week to be too much and too long to be with God in his eſpecial ſervice, is much to ſeek, I think, of his duty. Alas! what would ſuch Perſons do if they ſhould ever come to *Heaven*, to be taken aſide to all eternity to be with God alone, who think it a great *bondage* to be here diverted unto him for a Day? They will ſay it may be, *Heaven* is one thing, and the *obſervation of the Lords-Day* is another; were they in Heaven they doubt not but they ſhould do well enough. But for this *obſervation of the Lords-Day* they know not what to ſay to it. I confeſs they are ſo; they are diſtinct things, or elſe one could not be the pledge of the other. But yet they both agree in this, that they are a ſeparation and receſſion from all other things unto God. And if men have not a principle to like *that* in the Lords-Day, neither would they like it in Heaven, ſhould they ever come there. Let us then be ready to attend in this matter, to the Call of God, and *go out to meet him*. For where he placeth his Name as he doth on all his ſolemn Ordinances, there he hath promiſed to *meet* us. And ſo is this Day unto us a pledge of Heaven.

(2.) It

(2) It is ſo in reſpect of the *duties of the Day, wherein the ſanctification of the Name of God in it doth conſiſt.* All duties proper and peculiar to this Day, are duties of communion with God. Everlaſting, uninterrupted immediate communion with God, is *Heaven*. Carnal Perſons had rather have *Mahomets Paradiſe*, than *Chriſts Heaven*. But this is that which Believers aim at; eternal communion with God. Hereof are the duties of this Day, in a right holy performance, an aſſured *pledge*. For this is that which in them all we aim at, and expreſs according to the meaſure of our light and Grace. Hereon, we hear him ſpeak unto us, in his Word; and we ſpeak unto him, in Prayers, Supplications, Praiſes, Thankſgivings, in and by Jeſus Chriſt. In all, our aim is to *give Glory to him*, which is the *End* of Heaven, and to be brought nearer to him, which is its *enjoyment*. In what God is pleaſed hereby to communicate unto our ſouls, and in what by the ſecret and inviſible ſupplyes of his Grace, and Spirit, he carryes out our hearts unto, lye and conſiſt *thoſe firſt fruits of Glory*, which we may be made partakers of in this World. And the firſt fruits are a pledge of a full harveſt; God gives them unto us for that End, that they may be ſo. This then are we principally to ſeek after in the *celebration of the Ordinances of God*, whereby we ſanctifie his Name on this Day. Without this, *bodily labour* in the outward performance of a multitude of duties, will *profit little*. Men may riſe early, and go to bed late, and eat the bread of care and diligence all the Day long; yet if they are not *thus in the Spirit*, and carried out unto *ſpiritual communion* with God, in the ſervices of the Day, it will not avail them. Whatever there be either in the

ſervice it ſelf performed, or in the manner of its performance, or the duration of it, which is apt to divert or take off the mind from being intent hereon, it tends to the *prophanation* rather than the *ſanctification* of this Day.

(3) The *Reſt of the Day*, is alſo a pledge of *our Reſt with God*. But then this Reſt is not to be taken for a meer *bodily ceſſation* from labour, but in that extent wherein it hath before been at large deſcribed.

These are ſome of the *Rules* which we are to have a reſpect unto in our obſervation of this Day. A due application of them unto particular occaſions and emergencies, will guide us through the difficulties of them. Therefore did I chooſe rather to lay them thus down in general, than to inſiſt on the determination of *particular Caſes*, which when we have done all, muſt be reſolved into them, according to the light and underſtanding of them who are particularly concerned.

§. 11. It remains that we offer ſome Directions, as to the *duties themſelves*, wherein the ſanctification of this Day doth conſiſt. And this I ſhall do briefly. It hath been done already at large by others; ſo as that from thence they have taken occaſion to handle the nature of *all the Religious duties*, with the whole manner of their performance, which belong to the ſervice of this Day, which doth not properly appertain unto this place. I ſhall therefore only *name the duties* themſelves which have a reſpect unto the ſanctification of the Day, ſuppoſing the nature of them, and the due manner of their performance, to be otherwiſe known.

Now

Now theſe duties are of two ſorts; (1) *Preparatory* for the Day; and (2) Such as are *actually* to be attended unto in it.

(1) *There are duties preparatory for* it For although as I have declared, I do not judge that the *preceding Evening* is to be reckoned unto this Holy Reſt as a part of it; yet doubtleſs it ought to be improved, unto a due preparation for the *Day enſuing*. And hereby the opinion of the beginning of the *Sabbatical Reſt* with the *Morning* is put into as good a condition for the furtherance of the duties of Piety and Religion, as the other about its beginning in the *Evening* preceding. Now Preparation in general is neceſſary; §. 12.

(1) On the account of the *Greatneſs and Holineſs of God with whom in an eſpecial manner we have to do.* The Day is his. The duties of the Day are his preſcriptions. The Priviledges of the Day are his gracious conceſſions; he is the beginning and ending of it. And we obſerved before, on this Day, he calleth us aſide unto a converſe with himſelf. And certainly, ſome ſpecial *preparation* of our hearts and minds is neceſſary hereunto. This belongs to the *keeping of our foot when we go to the Houſe of God*, Eccl. 5. 1. namely, to conſider what we are to do, whither we are going, to whom we make our approaches, in the ſolemn worſhip of God. The *Rule* which he gives, *Lev.* 10. 3. is moral, perpetual or everlaſting; *I will be ſanctified in them that come nigh me, and before all the people I will be glorified.* He loves not a rude careleſs ruſhing of poor ſinners upon him, without a ſenſe of his *Greatneſs*, and a due reverence of his *Holineſs*. Hence is that advice

advice of our Apoſtle, *Heb.* 12. 28, 29. *Let us have Grace*, be graciouſly prepared in our hearts and minds, *whereby we may ſerve God acceptably with reverence and godly fear; for our God is a conſuming fire.* And this will not be anſwered by meer bodily poſtures of veneration. Hence there is a due preparation neceſſary.

(2) It is ſo, from *our own diſtractions and intanglements in the buſineſſes and occaſions of life.* I ſpeak not of ſuch who ſpend the whole Week in the purſuit of their luſts and pleaſures; whoſe *Sabbath-Reſt* hath an equal ſhare in prophaneneſs, with all other parts of their lives. But we treat of thoſe who in general make it their deſign to *live unto God.* The greateſt part of theſe I do ſuppoſe to be engaged induſtriouſly, in ſome *Calling* or courſe of life. And theſe things are apt to *fill their minds*, as well as to take up their time, and much to conform them to their own likeneſs. Much converſe with the world, is apt to beget a worldly frame in men, and earthly things will taint the mind with earthlyneſs. And although it be our duty, in all our ſecular occaſions alſo, to *live to God*, and *whether we eat or drink to do all things unto his Glory*; yet they are apt to unframe the mind, ſo as to make it unready unto Spiritual things, and Heavenly contemplations. There is a Command indeed that we ſhould *pray always*; which at leaſt requires of us, a *readineſs of mind* to lay hold of all occaſions and opportunities for prayer; yet none will deny, but that there is great advantage in a *due preparation* for that, and all other Duties of Religion. To empty therefore and purge our minds of *ſecular earthly buſineſſes*, deſigns, projections, accounts, dependencies of things one

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on another, with reaſonings about them, as far as in us lyeth, is a Duty required of us, in all our ſolemn approaches unto God. And if this be not done, but men go *full of their occaſions* into Religious ſervices, they will by one means or other return upon them, and prevail upon them to their diſturbance. Great care is to be taken in this matter; and thoſe who conſtantly exerciſe themſelves unto a good conſcience herein, will find themſelves fitted for the *Duties of the Day* to a good ſucceſs.

For theſe preparatory Duties themſelves, I ſhould §. 13.
referr them to three Heads, if the *Reader* will take along with him theſe Advertiſements.

1. That I am not *binding burdens on men or their conſciences*, nor tying them up unto ſtrict obſervances, under the conſideration of ſin, if not preciſely attended unto. Only I deſire to give direction, ſuch as may be helpfull unto the *Faith and Obedience* of thoſe who in all things deſire to pleaſe God. And if they apply themſelves to thoſe wayes in *other inſtances* which they find more to their own edification, all is done that I aim at.

2. That I propoſe not theſe Duties, as *thoſe which fall under an eſpecial command*, with reference unto this ſeaſon; but only as ſuch which being *commanded in themſelves*, may with good ſpiritual advantage be applyed unto this ſeaſon. Whence it follows,

3. That if we are by *neceſſary occaſions*, at any time diverted from attending unto them, we may conclude that we have loſt an opportunity or advantage, not that we have contracted the guilt of ſin; unleſs

unleſs it be from the occaſion it ſelf, or ſome of its circumſtances.

§. 14. Theſe things premiſed, I ſhall recommend to the *Godly Reader* a threefold *preparatory Duty* to the right obſervation of *a Day of Holy Reſt* unto the Lord. (1) Of *Meditation*; (2) Of *Supplication*; (3) Of *Inſtruction*, unto ſuch as have others depending on them.

(1) Of *Meditation*; and this anſwers particularly the Reaſons we have given for the neceſſity of theſe *preparatory Duties*. For herein are the minds of Believers, to exerciſe themſelves unto *ſuch Thoughts* of the Majeſty, Holineſs, and Greatneſs of God, as may prepare them to ſerve him with reverence and Godly fear. The nature of the Duty requires, that this *Meditation* ſhould firſt reſpect *God* himſelf; and then *the Day* and its Services in its Cauſes and Ends. God himſelf, I ſay, not abſolutely, but as the Cauſe and Author of our *Sabbatical Reſt*. God is to be meditated on with reſpect unto his *Majeſty*, *Greatneſs*, and *Holineſs*, in all our Addreſſes unto him in his Ordinances. But a peculiar conſideration is to be had of him, as the eſpecial Author of that Ordinance which we addreſs our ſelves to the celebration of, and ſo to make our acceſs unto him therein. His *Reſt therefore in Jeſus Chriſt*, his ſatisfaction and complacency in the way and Covenant of Reſt for us through him, are the objects of a *ſuitable Meditation* in our preparation for the obſervance of this Day of Reſt. But eſpecially the perſon of the Son, whoſe works and Reſt thereon, is the Foundation of our *Evangelical Reſt* on this Holy Day, is to be conſidered. It were eaſie

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to ſupply the Reader with proper *Meditations* on theſe bleſſed ſubjects, for him to exerciſe himſelf in as he finds occaſion: But I intend only *Directions* in general, leaving others to make Application of them according to their ability.

Again; the *Day it ſelf* and its ſacred Services are to be thought upon. The *Priviledges* that we are made partakers of thereby; the *Advantages* that are in the Duties of it, and the Duties themſelves required of us, ſhould be well digeſted in our minds. And where we have an habitual apprehenſion of them, yet it will need to be *called over* and excited. To this end thoſe who think meet to make uſe of theſe *Directions*, may do well to acquaint themſelves with the true nature of *a Sabbatical Reſt*, from what hath been before diſcourſed. It will afford them other work for Faith and Thankfulneſs, than is uſually taken notice of, by them who have no other notion of it, than merely a portion of Time ſet apart unto the ſolemn Worſhip of God. There are other *myſteries of God and his Love*, other Directions for our Obedience unto God in it, than are commonly taken notice of. By theſe means the ends of preparatory Duties above mentioned, will be effected; the Mind will be filled with due reverential apprehenſions of God on the one hand, and diſentangled on the other from thoſe cares of the world, and other cumberſome thoughts, wherewith the occaſions of life may have poſſeſſed it.

Secondly, *Supplication*; that is Prayer with eſpecial reſpect unto the Duties of the Day. This is the life of all *preparation* for every Duty. It is the principal means whereby we expreſs our univerſal dependance §. 15.

pendance on God in Chriſt, as alſo work our own Hearts to a ſenſe of our indigent eſtate in this world, with all our eſpecial wants, and the means whereby we obtain that ſupply of Grace, Mercy, and Spiritual ſtrength, which we ſtand in need of, with reſpect unto the Glory of God, with the encreaſe of Holineſs and Peace in our own ſouls. Special Directions need not be given about the performance of this known duty. Only I ſay, ſome ſeaſon for it, by way of *Preparation*, will be an eminent means to further us in the due *ſanctification of the Name of God* on this Day. And it muſt be founded on *Thankſgiving for the Day it ſelf*, with the Ends of it, as an advantage for our converſe with God in this World. His Goodneſs and Grace in this condeſcenſion and care, are to be acknowledged and celebrated. And in the *petitory part* of preparatory Prayer, two things are principally to be regarded; (1) A *ſupply of Grace* from God, the God and Fountain of it. And herein reſpect muſt be had, (1) Unto that Grace, or thoſe Graces, which in their own nature are moſt immediately ſerviceable unto the *ſanctification of the Name of God* in this Ordinance. Such are reverence of his Authority, and delight in his Worſhip. (2) Such Graces in particular, as we have found *advantage* by in the exerciſe of holy duties, as it may be *contriteneſs of ſpirit*, *Love*, *Joy*, *Peace*. (3) Such as we have experienced the *want of*, or a defect in our ſelves as to the exerciſe of them on ſuch occaſions; as it may be *Diligence*, *Stedfaſtneſs*, and *Evenneſs* of mind. (2ly,) A *removeal of Evils*, or that God would not *lead us into temptation but deliver us from evil*. And herein a regard is to be had, (1) Unto the *temptations of Satan*. He will be caſting

casting his *fiery darts* in such a season. He is seldome busier than upon our engagement into solemn duties. (2) To the *inconstancy*, wavering and distraction of our own minds. These are indeed a matter of unspeakable abasement, when we consider aright the Majesty of God with whom we have to do. (3) To *undue*, *and unjust offences* against Persons and things, that we may lift up pure hands to God without wrath and without doubting. Sundry things of the like nature might be instanced in, but that I leave all to the great Direction, *Rom.* 8. 26, 27.

Thirdly, *Instruction*. This in such cases was peculiarly incumbent on the People of old; namely that they should *instruct their Children and their Families* in the nature of the Ordinances whereby they worshipped God. This is that which God so commended in *Abraham*, Gen. 18. 19. I *know*, saith he, *Abraham, that he will command his Children and his Houshold after him, and they shall keep the way of the Lord, to do justice and judgement*. In which expression the nature and observance of all Ordinances is required. Thus is it incumbent on them who have others under their charge, to *instruct* them in the nature of this service which we observe unto the Lord. It may be this *is* not, this *will* not be necessary upon *every return* of this Day. But that it should be so done at some appointed season, no man that endeavours to walk uprightly before God, can deny. And the omission of it hath probably caused the whole service amongst many, to be built on *Custome* and *Example* only. Hereon hath that great neglect of it which we see, ensued. §. 16.

For

For the power of their influence will not long abide.

§. 17. We have done with *preparatory duties.* Come we now to the Day it ſelf; the duties whereof I ſhall paſs through with an equal brevity. And they are of two ſorts; (1) *Publick*; (2) *Private*; whereof the former are the principal, and the latter ſubordinate unto them. And thoſe of the latter ſort are either *Perſonal*, or *Domeſtical.*

§. 18. The *publick duties of the Day are principally to be regarded.* By publick duties, I intend the *due attendance unto, and the due performance of all thoſe parts of his ſolemn worſhip, which God hath appointed to be obſerved in the Aſſemblies of his People, and in the manner wherein he hath appointed them to be obſerved.* One End of this Day is to give Glory to God in the celebration of his ſolemn worſhip. That this may be done aright, and unto his Glory, he himſelf hath appointed the wayes and means, or the *Ordinances* and *duties* wherein it doth conſiſt. Without this, we had been at an utter loſs, how we might *ſanctifie his Name* or aſcribe Glory to him. Moſt probably we ſhould have ſet up the *Calves of our own imaginations* to his greater provocation. But he hath relieved us herein, himſelf appointing the worſhip which he will accept. Would we therefore give full Direction in particular, for the right ſanctifying of the Name of God on this Day; we ought to go over all the *Ordinances of worſhip* which the Church is bound to attend unto, in its Aſſemblies. But this is not my preſent purpoſe. Beſides ſomewhat of that kind hath been formerly done in another

another way. I ſhall therefore here content my ſelf, to give ſome *general Rules* for the guidance of men in the whole. As,

(1) That the *publick and ſolemn worſhip of God is to be preferred above that which is private.* They may be ſo prudently managed, as not to *interfer*, nor ordinarily to entrench on one another. But where-ever on any occaſion they ſeem ſo to do, the *private* are to give place to the *publick*. For one chief End of the ſacred ſetting apart of this Day, is the ſolemn acknowledgement of God, and the performance of his worſhip in Aſſemblies. It is therefore a marvellous undue cuſtome, on the pretence of *private duties*, whether *Perſonal* or *Domeſtical*, to abate any part of the Duties of ſolemn Aſſemblies. For there is in it, a ſetting up of our *own choice* and *inclinations* againſt the Wiſdome and Authority of God. The End of the Day is the *ſolemn worſhip* of God; and the End is not to give way to the moſt ſpecious helps and means.

(2) *Choice is to be made of thoſe Aſſemblies for the celebration of publick worſhip, where we may be moſt advantaged as unto the Ends of them in the ſanctification of this Day, ſo far as it may be done without breach of any Order appointed of God* For in our joyning in any concurrent acts of Religious worſhip, we are to have regard unto *Helps ſuited unto the furtherance of our own Faith* and Obedience. And alſo becauſe God hath appointed ſome parts of his Worſhip, as in their own nature and by virtue of his appointment are means of conveying light, knowledge, Grace, in ſpiritual ſupplyes

unto our ſouls, it is certainly our duty to make choice and uſe of them, which are moſt meet ſo to do.

(3) For the manner of our Attendance on the publick worſhip of God, *with Reverence, Gravity, Order, Diligence, Attention*, though it be a matter of great uſe and moment, yet not of this place to handle; nor doth it here belong unto us, to inſiſt on thoſe wayes whereby we may excite particular Graces unto due actings of themſelves, as the nature of the Duties wherein we are engaged doth require.

§. 19. (4) Although the Day be wholly to be dedicated unto the Ends of a Sacred Reſt before inſiſted on; yet,

1. *Duties in their performance drawn out unto ſuch a length as to beget weariſomneſs and ſatiety, tend not unto edification, nor do any way promote the Sanctification of the Name of God in the Worſhip it ſelf.* Regard therefore in all ſuch performances is to be had, (1) Unto the *weakneſs of the natural conſtitution of ſome*, the Infirmities and Indiſpoſitions of others, who are not able to abide in the outward part of Duties, as others can. And there is no *wiſe Shepherd*, but will rather ſuffer the *ſtronger ſheep* of his flock, to loſe ſomewhat of what they might reach unto in his guidance of them, than to compell the *weaker* to keep pace with them to their hurt, and it may be their ruine. Better a great number ſhould complain of the *ſhortneſs of ſome Duties*, who have ſtrength and deſires for a longer continuance in them, than that *a few* who are ſincere

cere ſhould be really diſcouraged by being *over-burdened*, and have the ſervice thereby made uſeleſs unto them. I alwayes loved in ſacred Duties, that of *Seneca* concerning the Orations of *Caſſius Severus* when they heard him; *Timebamus ne deſineret*; *we were afraid that he would end.* (2) To the *ſpiritual edge of the affections of men*, which ought to be whetted, and not through tediouſneſs in Duties abated and taken off. Other things of a like nature might be added, which for ſome conſiderations I ſhall forbear.

2. *Refreſhments helpfull to nature, ſo far as to refreſh it, that it may have a ſupply of ſpirits to go on chearfully in the Duties of Holy Worſhip, are lawfull and uſefull.* To macerate the Body with Abſtinences on this Day, is required of none; and to turn it into a *Faſt*, or to *Faſt upon it*, is generally condemned by the Antients. Wherefore, to forbear proviſion of *neceſſary food for Families* on this Day, is *Moſaical*; and the enforcement of the particular precepts, about not *kindling fire* in our Houſes on this Day, *baking and preparing the Food of it the Day before*, cannot be inſiſted on without a Re-introduction of the *ſeventh Day* preciſely, to whoſe obſervation they were annexed, and thereby of the Law and Spirit of the old Covenant. Provided alwayes that theſe Refreſhments be, (1) *Seaſonable for the time* of them, and not when publick Duties require our Attendance on them. (2) *Accompanied* with a ſingular regard unto the Rules of Temperance: as (1) That there be no *appearance of evil.* (2) That Nature be not charged with any

kind of *Exceſs*, ſo far as to be hindred rather than aſſiſted in the Duties of the Day. (3) That they be accompanied with *Gravity*, and *Sobriety*, and purity of converſation. Now whereas theſe things are in the ſubſtance of them required of us in the whole courſe of our lives, as we intend to pleaſe God, and to come to the enjoyment of him, none ought to think an *eſpecial Regard* unto them on this Day, to be a bondage, or troubleſome unto them.

3. *Labour, or pains for the enjoyment of the benefit and advantage of the ſolemn Aſſemblies of the Church, and in them of the appointed Worſhip of God, is ſo far from entrenching on the Reſt of this Day, that it belongs unto its due obſervation.* A mere Bodily Reſt is no part of Religious Worſhip in it ſelf, nor doth it belong unto the Sanctification of this Day, any farther then as it is a means for the due performance of the other Duties belonging unto it. We have no bounds under the Goſpel for *a Sabbath-dayes journey*, provided it be for *Sabbath ends*. In brief, all pains or labour, that our ſtation and condition in this world, that our troubles which may befall us, or any thing elſe make neceſſary, as that without which we cannot enjoy the ſolemn Ends and Uſes of this *Holy Day of Reſt*, are no way inconſiſtent with the due obſervation of it. It may be the lot of one man to take ſo much pains, and to travel ſo far for and in the due celebration of the Lords-day, as if another ſhould do the like without his occaſions and circumſtances, it would be a prophanation of it.

4. *Labour*

4. *Labour in works of charity and neceſſity*, ſuch as are to viſit the ſick, to relieve the poor, to help the diſtreſſed, to relieve or aſſiſt Creatures ready to periſh, to ſupply Cattel with neceſſary food, is *allowed by all*, and hath been by many ſpoken unto.

5. For Sports and ſuch like *Recreations*, and their uſe on this Day, I referr the Reader to Laws of ſundry *Emperors* and *Nations* concerning them. See of *Conſtant. leg. omnes cap. de Feriis. Theodoſius* and *Arcadius ibid.* and of *Leo* and *Authemius*, in the ſame place of the *Code*; of *Charles* the Great, *Capitular. lib.* 1. *cap.* 81. *lib.* 5. *cap.* 188. The Sum of them all is contained in that Exhortation which *Ephram Syrus* expreſſeth in his *Serm. de diebus Feſtis. Feſtivitates Dominicas honorare ſtudioſe contendite, celebrantes eas non panegyrice, ſed divine; non mundane, ſed ſpiritualiter; non inſtar Gentilium, ſed Chriſtianorum. Quare non portarum frontes coronemus; non choreas ducamus, non choram exornemus; non tibiis & citharis auditum affaminemus, non mollibus veſtibus indnamur, nec cingulis undique auro radiantibus cingamur; non comeſſationibus & ebrietatibus dediti ſimus, verum iſta relinquamus eis quorum Deus venter eſt, & gloria in confuſione juſtorum.*

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Μόνῳ τῷ Θεῷ δόξα.

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